

הוֹרָה I f. *conception*, v. הוֹרֵת.

הוֹרָה II f. (b. h.; v. הוֹר [mother,] (homiletically) *teaching*. Cant. R. to III, 4 (interpret. הוֹרֵר הוֹרָה, ib.) זה זה הוֹרָה that means the Tabernacle, for from there issued the obligation of Israel to abide by legal decisions; Lev. R. s. 1; Cant. R. to II, 3, v. next w.

הוֹרָה, הוֹרָה, הוֹרָה f. (Hif., *decision, instruction; teacher's or judge's office*. Y. Ber. IV, 8^c top *Moriah* 'וכי שמשם ה' יצא (not יצא); Gen. R. s. 55; Pesik. R. s. 40.—Cant. R. to III, 4, a. e., v. preced.—Y. Shebi. VI, 36^c top אין הוֹרָה הוֹרָה his decision is not binding. Kerith. 13^b ה' לא סגי ליה בלא ה' he could not help giving a practical decision (cases constantly coming before him). Y. Sot. VIII, 22^d bot. יאסיר ברו' and (he who drinks it) is forbidden to give a decision. Hor. I, 1 ראי ליה authorized to teach; a. v. fr.—הוֹרָה הוֹרָה a *decision under an emergency, a special dispensation* (not to be taken as a precedent), opp. לוורוח ה'. Yoma 69^b; a. fr.—ה' מורה ה' an *authorized teacher, judge*. Pes. 3^b; a. fr.—*Pl. הוריות*. Y. Naz. IV, end, 53^c בישאל ה' בישראל before being appointed a teacher in Israel. Hor. I, 5 (5^a) הוריות ב'ד (Mish. ed. הוריות); a. fr.—*Horayoth (Horaoth)*, name of a treatise of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, on liability for erroneous decisions.

הוֹרְכִינוּס, הוֹרְכִינוּס, Tosef. Gitt. VIII (VI), 3, read with ed. Zuck. הוֹרְכִינוּס.

הוֹרְכִינוּס, v. הוֹרְכִינוּס.

הוֹרְמִיז pr. n. 1) *Ormuzd* (Ahuramazda), the good principle in the Zendavesta. Snh. 39^a, v. הוֹרְמִיז.—[B. Bath. 73^a bot., v. next w.]—2) a gentile (Persian) proper noun, v. בָּרוּךְ. Gitt. 11^a.—3) ארפיא ה' (Ar. a. Ms. H. a. Var. in comment. הורמיז). B. Bath. 52^a.

הוֹרְמִיז m. *Hormin*, name of a demon, cmp. B. Bath. 73^a bot. בר ליליה ה' (Ar. a. Ms. H. a. Var. in comment. הורמיז).

הוֹרְמִיז, v. הוֹרְמִיז.

הוֹרְקָנוּס pr. n. m. *Hyrcan*, 1) a Maccabean prince and High-priest, brother to Aristobule. B. Kam. 82^b; Sot. 49^b.—2) father of R. Eliezer. Ab. II, 8; a. fr.—3) son of R. Eliezer. Snh. 68^a.

הוֹרָה or **הוֹרָה** f. (denom. of Hofal of הוֹרָה) *conception, being conceived*. Snh. 58^a, a. fr. בקדושה הוֹרָה he was conceived in an unhallowed condition (when his mother was a gentile). Ex. R. s. 1 הוֹרָה בדרך she was conceived on the road. Ib. מה הוֹרָה שלא בצער as she conceived without pain; a. fr.

הוֹרָה f. (יָשַׁע) *reaching over, handing over*, opp. why לא תגין ה' עמך Y. Sabb. VII, 10^d q. v.—Y. Sabb. VII, 10^d q. v. הוֹרָה why is not reaching an object over (from one territory to another) counted among the labors forbidden on the

Sabbath? Zeb. 14^a כד הוֹרָה ידו as far as one may reach over with his hand (without moving from his place).

הוֹרָה m., only in pl. constr. הוֹרָה פֶּשֶׁן *flax-stalks* in an intermediate station of preparation, contrad. to ב' פ' איני יודע Succ. 12^b (הוֹרָה a. הוֹרָה v. הוֹרָה). Ms. M. (v. Rabb. D. S. a. l.) if one covered the Succah with *hosh'neh* . . . , I do not know (whether or not the Succah is *kasher*). Ib. וד' פֶּשֶׁן עֲצֵמֶן א' מִן מִן Ms. M. (v. Rabb. D. S. a. l.) nor do I know what *hosh'ne* . . . are (in which stage they are called so).

הוֹרָה f. (יָשַׁע) *relief, delivery*. Yalk. Num. 725.

הוֹרָה, הוֹרָה pr. n. m. *Hoshaya* (in Bab. R. H. the Elder (רַבִּי). Y. Kidd. I, 60^a bot.; Y. Keth. IX, 32^d, sq. הוֹרָה the author of the Mishnah (Tosefta); a. fr.—2) several Amoraim by that name. Y. Ter. VIII, 45^c. Y. Bets. I, 60^c bot.; a. fr. V. Frank. M'bo p. 74^a, sq.

הוֹרָה f. (הוֹרָה = הוֹרָה) [*help, I pray*,] *Hosanna*, name of parts of, or of the entire, festive wreath (*Lulab*) carried in procession on the Feast of Booths. Succ. 30^b ה' ראונוכרי וכ' H. (myrtles). Ib., sq. ה' ורשורא . . . מִפְּרִי before its use was designated it was called *asa* and now it is called H.—Ib. 37^a כי ה' גלליהו when ye tie the festive wreath; a. fr.—Targ. II Esth. III, 8.—Esp. *the separate branches of the willow tree carried in procession on the last day of Succoth*, whence ה' יומא ה' ה' the *seventh day of the Feast of Booths* (now called רַבִּי); v. הוֹרָה.

הוֹרָה, Targ. Prov. XXVI, 21 הוֹרָה Ms., v. הוֹרָה.

הוֹרָה, v. הוֹרָה.

הוֹרָה f. (וִירָה) *wilful act; use of the stem* in the *Bible text*. Snh. 16^a ה' ו' ו' an analogy is drawn between the law concerning the false prophet (וִירָה Deut. XVIII, 20) and that concerning the rebellious elder (וִירָה, ib. XVII, 12). Ib. ה' ו' but is not the term 'wilfulness' used in connection with death penalty?

הוֹרָה, v. הוֹרָה.

הוֹרָה, הוֹרָה f. (נוה) *sprinkling* of the blood of sacrifices, of the water of purification upon the unclean. Zeb. V, 1 ו' ו' and their blood must be sprinkled on the space between the bars &c.—Y. Ber. V, 9^d top הוֹרָה כשרה the rite of sprinkling which he performed is valid. Pes. VI, 2 הוֹרָה ו' (Y. ed. הוֹרָה) let the sprinkling (on the unclean) prove it; a. fr.—*Pl. הוֹרָה*. Y. Yoma V, 42^d top. Bab. ib. 55^a. Men. III, 6; a. fr.

הוֹרָה, הוֹרָה, mnemotechnical formula for the *six portions into which the song of Haddinu* (Deut. XXXII, 1—43) is to be divided in public recitation: v. 1—6 הוֹרָה; v. 7—12 ו' ו'; v. 13—18 הוֹרָה; v. 19—26 הוֹרָה; v. 27—35 הוֹרָה; v. 36—43 הוֹרָה. R. Hash. 31^a (v. Tosaf. a. l. for another division); Treat. Sof'rim XII, 8.

הַזִּירָה, v. הַזִּירָה.

הַזִּירָה, הַזִּירָה, v. הַזִּירָה.

הַזִּירָה f. (זכר; v. אַזְזָרָה) 1) *giving a debtor notice* in order to prevent loss of right by limitation. Keth. 104^a has a right to collect (after the lapse of twenty five years) even if he has given no notice.—2) *Hazkarah* (=הַזְכָּרָה גַּשְׁמִיִּים), the insertion of a reference to rain in the second section of the Prayer of Benedictions, v. גְּבִירָה, *contrad.* to שְׁאֵלָה. Taan. 2^b; a. e.—3) *the Tetragrammaton*. Y. Ber. III, 6^c bot.—*Pl.* הַזְכָּרָה. Ib. IV, 8^a top יִשְׁתָּהּ יִשְׁתָּהּ יִשְׁתָּהּ יִשְׁתָּהּ eighteen invocations in Ps. XXIX. Lev. R. s. 1 שבק"ש יִשְׁתָּהּ יִשְׁתָּהּ יִשְׁתָּהּ יִשְׁתָּהּ eighteen invocations in the recitation of Sh'ma, v. שְׁמָה; a. e.

הַזִּירָה, pl. הַזִּירָה, v. הַזִּירָה.

הַזִּירָה f. (זמם) *the refutation of witnesses by proving an alibi*, *contrad.* to הַזְכָּרָה counterevidence; *the conviction of false witnesses* (Deut. XIX, 19). B. Mets. 4^a subject to the law of *hāzamah*. Keth. 20^a evidence of an alibi taken in the absence of the witnesses concerned. Macc. 2^a הַזִּירָה the punishment for evidence disproved by an alibi (retaliation); a. e.

הַזִּירָה m. (זמן) *summons*. Kidd. 70^a פִּירוּקָא (פִּירוּקָא) (Ar. *ḥuzmāth*) a document containing a summons (to appear before court).

הַזִּירָה f. (זמן) *preparation, designation* of an object for a certain purpose. Snh. 47^b, a. e. הַזִּירָה designation is a reality, i. e. the designation of an object for a certain (sacred) purpose is equal to its having been used. Bets. 26^b הַזִּירָה designation for use on the coming Holy Day; a. e.

הַזִּירָה f.=הַזִּירָה. Kidd. 70^b, v. הַזִּירָה.

הַזִּירָה* (Arab. *ḥuzmath*) a bunch. Snh. 26^b bot., quot. in Ar., a gloss to כָּפָא which came into the text, v. כָּפָא a. קָפָא.

הַזִּירָה, v. הַזִּירָה.

הַזִּירָה* (Pers. *hazār*, v. Perles Et. St. p. 16) a thousand. Snh. 98^a (speaking to the Persian king) אֵיךְ כָּאֵר ה' אֵיךְ כָּאֵר ה' Ar. *hast thou* (Khar *hazār gūnah*, Persian) an ass of a thousand colors? [Ed. בר זייר גיני, Ms. M. הַזִּירָה, Ms. F. הַזִּירָה מֵאָה גוֹנוֹג, Ms. K. גוֹנוֹג; Yalk. Zech. 576 Ms. הַזִּירָה מֵאָה גוֹנוֹג לִיהָ לִיהָ הַזִּירָה has he (your horse) the colors which his (the Messiah's) ass has?; v. Rabb. D. S. a. 1.]

הַזִּירָה m. (II חֶלֶט) *final decision*, esp. *ascertained condition of leprosy* after the probationary days of confinement (הַזְכָּרָה, v. Lev. XIII). Y. M. Kat. III, 82^c bot. הַזִּירָה here (in Miriam's case) the confinement was ordered for a definite case of leprosy, opp. להַזְכָּרָה for probation; ib. הַזִּירָה the seven days of Miriam's leprosy (Num. XII, 14 sq.); Gen. R. s. 100.—V. הַזִּירָה III.

הַזִּירָה f. *paste*, v. הַזִּירָה II.

הַזִּירָה, Pesik. Parah, p. 35^a, read הַזִּירָה.

הַזִּירָה f. (טוב) 1) *doing good*, esp. *a vow to benefit one's self* (or others). opp. הַזְכָּרָה self-abnegation (or harm to others). Shebu. III, 5 הַזִּירָה אוֹ הַזִּירָה vows in which a self-abnegation or an enjoyment is implied. Ib. 27^a הַזִּירָה אוֹ הַזִּירָה as well as the vow of enjoyment refers to something religiously indifferent, so &c. Ib. הַזִּירָה a vow comprising a benefit to others; a. fr.—2) (v. Ex. XXX, 7) *preparing, trimming*. Yoma 14^b; ib. 33^a; a. fr.—Lev. R. s. 32; Cant. R. to II, 14, a. e. (ref. to הַזִּירָה, Deut. XVIII, 17) הַזִּירָה a well considered word (which has its effect) like well-trimmed lights; הַזִּירָה like the well-prepared frank-incense.

הַזִּירָה f. (I טָבַל) *immersion* of vessels for levitical purification. Bets. 18^a, v. הַזִּירָה; a. e.

הַזִּירָה m. (נָטָה Hif.) *inclination, sliding*. Bets. 9^b הַזִּירָה the question about moving a ladder by sliding from one window to another.

הַזִּירָה m. pl. (חֶמֶר) *wine* of *Hätul* or *Ätul*, a place mentioned as producing the most preferable wine for libation. Men. VIII, 6 הַזִּירָה (Talm. ed. 86^b ע' (Ms. M. מַלְיָנִים, v. Rabb. D. S. a. 1, note; Ar. הַזִּירָה).

הַזִּירָה m. (I טָבַח) *plaster*. Tosef. Ohol. VII, 4 יָבִיל הַזִּירָה if the plaster on them is thick enough to stand by itself.

הַזִּירָה f. (II טָבַח) 1) *throwing* (a stone &c.). Y. B. Kam. III, 3^c top הַזִּירָה הַזִּירָה if one hit (him who was carrying a flask) in the way of throwing a stone (not merely by letting a stone lie in the road).—2) *contusion*. Y. Sabb. VI, 8^c bot. הַזִּירָה הַזִּירָה it seems that I am not to carry off from this place anything except this contusion (of my finger).

הַזִּירָה, Tanh., ed. Bub., B'reshith 6, read הַזִּירָה.

הַזִּירָה f. (נָטָה) 1) *being inclined*, i. e. *giving a verdict according to the majority of votes* (Ex. XXIII, 2 הַזִּירָה רִבִּים לְהַשְׁמִיךָ). Snh. I, 6 הַזִּירָה thy verdict against the defendant must not be given in the same way as thy verdict of acquittal; for the latter suffices a majority of one, for the former there must be a majority of two.—2) *perversion of justice* (Ex. XXIII, 6). Sot. 47^b הַזִּירָה.—3) (euphem.) *performing coition with a virgin without causing a bleeding*. Keth. 6^b.

הַזִּירָה, v. next w.

הַזִּירָה, הַזִּירָה m. (טָבַח, v. טָבַח) *bazaar, shop, public place* (cmp. הַזִּירָה). Gen. R. s. 19; s. 20 I shall die הַזִּירָה (some ed. הַזִּירָה, corr. acc.), and thou wilt sit in public places (with none to care for)?—*Pl.* הַזִּירָה. Ib. s. 37 הַזִּירָה הַזִּירָה (some ed. הַזִּירָה, corr. acc.) they arranged bazaars (with entertainments) where they would exchange their wives. Ib. s. 79 (ref. to הַזִּירָה, Gen. XXXIII, 18; cmp. הַזִּירָה) הַזִּירָה he was the first to put up bazaars and sell cheap.

die in the glory of the Law (as a great scholar), v. הדרת. —
 מצוה ד' doing a religious act in the handsomest way.
 B. Kam. פ' וכן מצוה ער וכן the expense for adorning a
 religious act (e.g. buying a fine copy of the Law) must
 not exceed one third (of the ordinary expense); a. e.

הַיִּדֵּא, v. הַיִּדֵּי.

תַּיִר, תַּיִר (contr. of הַאִירָנָה, v. הַרְנָה) *then*. Targ. Prov. I, 28 (h. text אֵל); a. fr.—Targ. Ps. CXIX, 6 ed. Lag. (some ed. תַּיִר). Ib. XIX, 14 (Reg. אֲזִיִּיר, cmp. אֲזִי).

וְהַיִּדִּיר *which?*, v. תִּדְרֶה.

תַּיִדָּנָה, v. הַיִּדָּנָה, הַיִּדָּנָה, הַיִּדָּנָה.

הַיִּזְקָא, הַיִּזְקָא, v. הַיִּזְקָא, הַיִּזְקָא.

חִיזְמָה, **חִיזְמָה**, **חִיזְמָה** m. (חִיזְמָה, emp. חִיזְמָה) *a prickly shrub*, prob. *Spina Regia* (v. Löw *Aram. Pfl.* p. 231 a. quot. ib. from *Plin. Hist. Nat.*). Tosef. Kil. I, 11 you must not plant *cuscuta* חִיזְמָה דִּהָא ed. Zuck. (Var. חִיזְמָה, corr. acc.) in *izma*.—*Pl.* חִיזְמָה. Targ. Job XXXI, 40 חִי (Ms. חִי).—Keth. 77^b שֶׁל שֶׁל חִיזְמָה—most containing (in place of hops) *cuscuta* growing on *hizme*.—Mostly in connection with יְדִיגָא, v. חִיזְמָה. Sabb. 107^b; a. fr.

הַיִּזְמֶה f. (preced.) *shrubby of hizmé*. Erub. 28^b
 וְכִי יִקְטְלוּ לָהּ לֵאמֹר וְכִי יִקְטְלוּ לֵאמֹר for the cuscata dies when the *hizmé*
 are cut.

חֵיָּקִין m. (חֵיָּקִין) *injury, damage, loss; danger*. Gitt. 53^a.
a.fr. **חֵיָּקִין** **חֵיָּקִין** **חֵיָּקִין** a damage not discernible in the object
itself (e. g. if an unclean person touches food, whereby
its value is reduced, because the scope of its use is limited).
B. Kam. 2^b **חֵיָּקִין** **חֵיָּקִין** **חֵיָּקִין** the damage done by the
tooth is connected with a benefit (to the animal). Tb.
חֵיָּקִין **חֵיָּקִין** the damage by the foot is an ordinary
occurrence (and must be guarded against). Y. Ber. IX, 14^b.
top **חֵיָּקִין** **חֵיָּקִין** possible injury to health by the hot bath.
Gen. R. s. 82 **חֵיָּקִין** **חֵיָּקִין** an obnoxious thing (animal); a. fr.

חֲזִיקָא, חֲזִיקָא ch.same. Pes. 8^b ה' הִכָּא רִשְׁכִּיהָ where
danger is to be expected. B.Kam. 22^b בְּרִי ה' the damage
is sure to occur. Ib. 5^a חֲזִיקָא רִשְׁכִּיהָ=h. חֲזִיקָא, v. preced.;
a. fr.

וְהִיזָרָא, v. הִיזָרָא.

חֹטְבָא v. חִיטָבָא

דְּרִיטִי m. pl. (v. אֲרִיטָן) *calamus, reeds*. Yoma 78^b
 בְּרֵאשׁוֹ בְּרֵאשׁוֹ בְּרֵאשׁוֹ בְּרֵאשׁוֹ בְּרֵאשׁוֹ בְּרֵאשׁוֹ בְּרֵאשׁוֹ בְּרֵאשׁוֹ בְּרֵאשׁוֹ בְּרֵאשׁוֹ
 oth. *in shoes made of reeds*. [Rashi: שֵׁעַם; Ms. M. a.
 oth. *הֲרִיטִי*; oth. vers. *וְרִיטִי*; Asheri: *shoes made of*
wheat-straw.]

הַיִּפְּרִית, v. הִפְּרָה.

חֲרִי c. 1) (=חָרַי) *this, that*. Y. Keth. XII, 35^a bot. חֲרִי (Y. Kil. IX, 32^b bot. חָרַי) *how is that tooth of thine?*—[Y. Snh. VIII, beg. 26^a אֵב חֲרִי דִּי לִיה אֵב, v. חֲרִיבָא.]—
2) (=חָרַי) *which?* (generally with חֲרִי or חָרַי, v. חֲרִיבָא, חֲרִיבָא).

Y. Shek. V, 48^d וְהָיָה דִּין וְכֹחַ (read דִּין) which wine was good for the bowels, and which &c.—Y. E. Hash. I, beg. 56^a וְהָיָה דִּין שְׁנִי . . וְהָיָה שְׁנִי *sheni* refers to months, and which to years?—Y. Meg. I, 72^a top לֵין דִּין (וְהָיָה דִּין) which are the headings of chapters?—Y. Keth. VII, 31^c top [read:] שְׁמִינִי with which of them does the Boraitha cited by R. H. . . agree?—Ib. IX, 32^d bot. [read:] דִּין לֵין רַבְּנֵי (Y. B. Bath. VIII, 18^b בְּרַבְּנֵי) who are meant by 'the Rabbis'?—With prefixes: לֵין, Y. Ber. I, 3^a top לֵין דְּמַר ר' (בהא דאמר) as (that which) R. . . said. Y. Erub. III, 21^a top; a. fr.—Y. Shebu. II, 33^d מִלֵּה לֵין דָּא (לֵין דָּא) with regard to what?; a. e.—Y. Gitt. IX, end, 50^d לֵין אֵין (usually לֵין), v. אֵין.

אֲדִיָּא (traditional pronunc. אֲדִיָּא) only in אֲדִיָּא (=אֲדִיָּא) *to which* (of the clauses &c.) does *this* refer? Kidd. 74^b; Keth. 12^a; v. אֲדִיָּא; a. fr.

רָחִיץ adv. (= **רָחַץ**, cmp. **רָחַץ**, Ex. I, 19) 1) *quickly, rapidly*. B. Kam. 84^a; Sabb. 134^b סליק בישרא ד' (Ms. M. **רָחַץ**, v. Rabb. D. S. a. l. note) the flesh grows fast (the wound heals quickly). Ib. 119^a bot. ד' דליקומי that they may soon rise. — 2) (an exclamation of encouragement) *quick! go on!* Gitt 34^a, a. e., v. **אָשֶׁר**. — Pes. 112^b (sailors' cry) ד' דלני ד' דילא דוילוק חוליא (ed. **רָחַץ**, v. Rabb. D. S. a. l. note; Mus. in Ar. ed. Koh. : **ד' דלני**, ed. Krot. תליני ד' דלני ד' דלני סבא 15^d [Y. Peah I, (ד' דלני) **רָחִיץ**, Y. Ab. Zar. III, 42^e top **רָחִיץ**, read **רָחַץ**].

הִיא, הִיא, הִיא f. (= **הִיא** = 1) *this very thing, even this, it is this*. Y. Dem. I, 22^b top **הִיא מְחֻלָּקָה** *this very thing is controverted*. Y. Sabb. VII, 10^c bot. **מִשּׁוּם** **הִיא** **וְכִי** *this is because it is an act of killing*. Y. Taan. V, 67^d top **וְהָאֵמֵר** **הִיא** and *this he said*.—2) (= **הִיא** = **הִיא**) *which? where?* Y. Maas. Sh. V, 56^a top **בְּהָאֵמֵר** **הִיא** *by which road did you come?* Ib. **וְלֹא** **הָכִיר** **וְהִיא** and *he did not know by which*.—Y. Sabb. II, 5^a bot. **הִיא** **הִיא** *which (transgression) is it (that he is guilty of)?* Ib. VII, 10^c, a. fr. **הִיא** **וְהָאֵמֵר** and *what (Mishnah, Boraitha) says this (where is your authority)?*; Y. Pes. II, 29^b bot. **וְהִיא**.—Contr. **וְהִיא**. Ib. VII, 34^b bot. **וְהִיא** **וְהִיא** *it is this he said; i. e. in this connection he said it*.—**וְהִיא** **וְהִיא** *v. היא*.—**וְהִיא** (cmp. h. **וְהִיא**) *behold, there is*. Y. Bicc. II, beg. 64^c **וְהִיא** **וְהִיא** *(הִיא) and behold, here are fifty two*.—Gen. R. s. 84 (ref. to **וְהִיא**, Gen. XXXVII, 19) **וְהִיא** *behold, it is himself, he comes carrying his dreams*; (Yalk. ib. 141 **וְהִיא**, corr. acc.).—Y. Snh. VIII, beg. 26^a **וְהִיא** **וְהִיא** *behold, he is a father and not a son*.

תָּהִי, v. preced.

תורה, v. תורה.

תִּי־דִבְרֵי, v. תִּי־דִבְרֵי.

תִּיבָא v. תִּיבָלֹךְ.

מִי m. (= מִי, v. מִי) *which now? who?* Y

Peah VIII, 21^a top ויטון ד' (read ויטון or איטון) which are they?; [Y. Erub. III, 20^d top אילין איטון read: [אִילִין.—Y. Dem. II, 23^a מאיר ד' ר' מאיר II. —Y. Sabb. XIX, 17^b (also ויין ד'). Y. Gitt. II, 44^a bot. ד' הוא למחר what is meant by 'to-morrow' (the next following or the day after the next)?; a. fr.

תִּירְדְנָה, תִּירְדְנָה (also דיר דנו c. (=דיר דן הו=) v. preced.) *which now is?* Y. Erub. V, 22^c bot. ד' אמצעי ד' which do you call 'the central'? (v. תִּירְדְנָה). Y. Pes. I, 27^d top ד' שעת הביעור which 'time of removal'? Ib. V, 32^c top ד' ויירידנו לשמי פטור and what case do you mean when saying *lishmo patur*?—Y. Yeb. IV, 6^b top ד' רבה which is greater?—Y. Snh. V, 22^d top ד' מונה וד' what is meant by *kolel*, and what by *monch*?; Y. Naz. III, 52^d bot. דיר די נו (corr. acc.).

תִּירְלִין, v. תִּירְלִין.

תִּירְמִים, תִּירְמִים, read: תִּירְמִים.

תִּירְנָה c. (=תִּירְנָה) *it is this, it is he; it is the same, it corresponds to.* Ber. 25^b bot. ד' it is this that R. J. asked. Pes. 50^a ד' רכריב וד' it corresponds to what is written &c., v. תִּירְנָה. Y. Ter. II, 41^b bot. ד' this is analogous to the case of 'five sacks' &c. Sabb. 118^b ד' וירימס ד' Vardimas and Menahem are names of the same person; a. v. fr.—Ber. 2^b מאיר ד' ר' what difference is there between what 'the scholars' say and what R. M. says? Ib. ד' חנינא ד' ר' וד' a. fr.—ד' בעליך *which means.* Gen. R. s. 87 (in a gloss) viz. thy husband.]

תִּירְ prefix, v. next w.

תִּירְ ch. (=תִּירְ) 1) *how?* (v. תִּירְ). Y. Erub. I, 19^b bot. ד' how can it happen?, i. e. name a case to which this rule will apply.—2) *as, like;* in Targ. editions mostly with double comparison: תִּירְ.—Targ. Ps. XXXII, 15, sq.; a. v. fr.—ד'—ד' *as—so.* Targ. Ps. CXXXIX, 12.—ד' *as that which, even as.* Targ. Y. II Num. XXIV, 1, v. infra.—ד' מזה ראוי אמר (abbr. תִּירְ) even as you read in the Scriptures. Gen. R. s. 1, beg.; a. v. fr.—Y. Succ. III, 54^a top ד' מזה דאמרת וד' the same words which you spoke to the one, you spoke to the other!—Combined תִּירְ, תִּירְ. Targ. Y. Gen. XXI, 1; a. fr.—Y. Erub. I, 19^b; a. fr.—As prefix to nouns תִּירְ. Targ. I Chr. II, 54 (ed. Lag. דיר כנ'. Ib. 55 (ed. Lag. דיר כנ'. v. תִּירְ II. —*[3] (v. next w.) *where?* Targ. Ps. LXXXIX, 50 Ms. (ed. אָן.)]

תִּירְ where?, (relat.) *where.* Targ. Jer. III, 2 (ed. Lag. אִירְ); a. e.—Targ. Prov. XXVI, 20 Ar. (ed. תִּירְ).—Ber. 2^a ד' קאי וד' where does the Tannai (of the Mishnah) stand, that he starts with, 'From what time?', i. e. to what law does he refer?—Yeb. 106^a ד' where is thy father?—Snh. 93^a ד' אולי where did they go to (what became of them)? Ib. ד' אול where was Daniel at the time?; a. v. fr.—Hull. 11^b ד' דליכא ב' (not דיר ד', v. אָפְשִׁי. Yoma 2^b ד' דליכא ב' where there is nothing resembling it. B.

Mets. 102^a ד' דאיהו וד' in all cases in which he can acquire possession himself; a. v. fr.—Emph. תִּירְ (in Hebr. diction). Pes. 2^b ד' מצינו ד' do we find anywhere &c.? Succ. 23^a ד' סוכרך ד' where is thy Succah?

תִּירְ (=דיר כר, v. Dan. II, 43 *even as.* Targ. Y. Deut. XVI, 21 sq. (some ed. תִּירְ).

תִּירְ, תִּירְ (v. preced.) 1) *even so.* Targ. Y. Deut. XVI, 21; a. e. [Targ. II Esth. III, 8 ד'—ד' ed. Lag., oth. ed. ד'—ד' even as—so.]—2) (interrog.) *how now?* Targ. Ps. LXXXIII, 11 (not תִּירְ).—3) (exclam.) *Oh, how!* Ib. 19.—4) *one like this.* Pesik. Zakh., p. 23^b; Yalk. Gen. 135, v. תִּירְ III.

תִּירְ 1) *how?* Ber. 4^b ד' מצי סמיך ד' how can he join?; a. fr.—דיר ד' (abbr. דיר, v. דיר I. —Emphat. *how now?* Ned. 51^b ד' משמע ד' how is it now to be decided?—2) a) *as well as,* v. תִּירְ ch.—b) *so that, in order that.* Ber. 8^a ד' דתורכו דיר in order that you may prolong your lives. Ib. 6^b ד' דלא ליתזק ד' lest he may be injured; a. v. fr.

תִּירְ* (cmp. preced., v. P. Sm. 1006 s. v. דכיל; cmp. b. h. תִּירְ) *therefore, now.* Targ. Prov. VI, 3 Ms. (ed. Lag. תִּירְ, ed. תִּירְ, תִּירְ, תִּירְ).

תִּירְ, v. תִּירְ.

תִּירְ, v. תִּירְ.

תִּירְ m. (b. h.) *palace, the Temple; esp. the Holy, the hall containing the golden altar &c.,* contrad. to the Holy of Holies, v. תִּירְ. Midd. IV, 1; a. fr.—Ned. I, 3 ד' as forbidden as the offerings of the Temple (a vow formula). Y. Succ. V, 55^c ד' וימשיחיהם לה' (not וימשיחיהם, v. Rashi to Ez. VIII, 16) and offended the Temple (through indecency); a. fr.—Pl. תִּירְ. Y. Shek. V, end, 49^b (quot. fr. Hos. VIII, 14).

תִּירְ, תִּירְ ch. same. Targ. I Kings VI, 3; a. e.—Kidd. 71^a ד' by the Temple!—Y. Taan. III, end, 67^a stand up facing the Temple (for prayer). Cant. R. to I, 1, end (ref. to Am. VIII, 3) ד' שבתור דיר praises of the Temple (religious songs).

תִּירְ, v. תִּירְ.

תִּירְ, v. תִּירְ.

תִּירְ, תִּירְ 1) *thus, in the following manner, even as.* Targ. Prov. VI, 3. Targ. Ps. XLVIII, 9; a. fr.—2) *Oh, how!* Targ. Prov. V, 12.—[Ib. XXVI, 20 ד' . . . ד' *as—even so* (Ar. תִּירְ).]

תִּירְ m. (תִּירְ) *recognition, sign, indication.* Men. 33^a; Erub. 11^b ד' ציר ד' a mark in the door posts (holes) for the hinges, v. תִּירְ. V. תִּירְ a. תִּירְ.

תִּירְ, תִּירְ ch. same. Sabb. 16^a ד' עברי בהו רבנן ד' the Rabbis made a distinction (a somewhat different

law) concerning glass ware. Yoma 2^a כי היכי דליחוי להו in order that they be distinguishable (from other sacrifices). Hor. 13^b ה' וי' . . . ought there not to be a distinction (in honors) between myself and them? Pes. 114^b להיניקור ה' some distinction to attract the attention of the children.—*Pl.* הַיִּנְיָרִי. Zeb. 21^b בי חרי ה' two signals were given at a time.

הילא I pr. n. m.=אילא. Y. Yoma VI, 43^c top; a. e.

הילא II *hila*, a sailor's cry, v. הַיִּיא.

הילון, v. הילח.

הילון, **הילון**, **הילון** m. (הילן) 1) *walk*. Keth. 111^a. Sabb. 113^b thy way of walking on the Sabbath. Nidd. 31^a ה' רגלים ה' faculty of walking.—Gen. R. s. 20 ה' מעים כדרך וי' (not בדרך) natural movement of the bowels (Ber. 57^b שלשול).—2) *walking* (lengthwise and breadthwise) *through a field*, as a form of taking possession. B. Bath. 100^a; Y. Kidd. I, 60^c.—3) *carrying to the altar*. Zeb. I, 4. Ib. 15^b (לידך) a carrying necessary for the purpose.

הילקא ch. same, 1) *walking*. Sabb. 148^a הם קא ה' they would have to do so much more walking; ib. 113^b הוא מפיח בה' a. e.—2) as preced. 2). B. Bath. 100^a.

הילול, **הילול** m. (הלל) 1) *recitation of Hallel* (v. הלל), *singing praises*. Num. R. s. 3, beg. ה' לילבין לה' the branches are employed (on Succoth) for reciting Hallel with them. [Ib., a. e. להלל].—2) *occurrence of the stem* in *Bible texts*. Ber. 35^a (ref. to the plural hilul, Lev. XIX, 24) לברכה ה' לברכה one *hilul* is remained over to be employed as an intimation that you must give praise (when drinking wine).—*Pl.* הַיִּלּוּלִים. R. Hash. 32^a ten times הלל in Ps. CII; Meg. 21^b (omitted in Ms. M., v. Rabb. D. S. a. l. note).—Pes. 117^a *hal'luyah* means הללוהו בה' הרבה praise him with many praises.

הילולא, **הילולא** ch. same, esp. *praising the bride in dancing before her* (v. Ps. LXXVIII, 63; Keth. 17^a), in gen. *wedding*. Targ. Koh. III, 4; a. e.—Ber. 31^a; a. fr.—Snh. 105^a (prov.) when mouse and cat מבישרא make a wedding feast, it is from the flesh (fat) of an unlucky (victim).—ה' *wedding house, feast*. Ber. 6^b מילי רבי ה' (Var. הלילי pl.) the meritorious act in attending a wedding consists in words (cheering songs, addresses &c.); a. e.—*Pl.* הַיִּלּוּלִי. M. Kat. 28^a ה' חסדא שרין ה' sixty weddings were celebrated in the house of R. H. Gitt. 57^a ה' גיסא and on the other side of the town were weddings and feasts; a. e.

הילוף (or הילוק) *hiluf* (or *hiluk*), a sailor's cry; v. הַיִּיא.

היליוני *hilyoni*, a sailor's cry, v. preced.

הילייסמון, v. אַלְקִיסְמוֹן.

הילין, v. הַיִּין.

הילין, v. הַיִּי II.

הילין, **הילין**, **הילין** = **הילין**. Y. Yeb. X, end, 11^c.—Zab. III, 2 ה' this way . . . , the other way; a. fr.

הילכא f., pl. **הילכן**, v. הַלְכָתָא.

הילכן, **הילכן**, **הילכן** (= **הילכן**) *therefore*. Yoma 74^b ה' therefore (since sight aids in satisfying the appetite) &c. Meg. 21^b ה' therefore (since the opinions differ); a. fr. [Ms. M. 2 reads הילכן, v. Rabb. D. S. vol. VI, preface, p. I, note.]

הילכחא, **הילכחא**, v. הַלְכָתָא.

הילל pr. n. m. *Hillel*, v. הלל. [Pi. of הלל q. v.]

הילמי (corr. הַלְמִי) f. (ἡλμη) *brine for pickling*. Sabb. XIV, 2. Ib. 108^b. Y. ib. XIV, 14^c top צריכה ה' צריכה the preparation of *halmé* requires a trained person. Erub. 14^b בחלמי Ar. (ed. בה' in the law concerning *halmé* (Sabb. l. c.).—*Pl.* הַיִּלְמִין or הַיִּלְמִין. Y. Ter. X, 47^a bot. מוילמין ה' it (the taste) came from the brine.

הילמי, Pesik. R. s. 23—24, read מַיְלְמִי, v. לְמִי.

הילני I pr. n. f. (Ἡλένη) *Helen*, 1) mother of king Munbaz, a convert to Judaism. Succ. 2^b (Ms. M. הלני, Var. הלני, v. Rabb. D. S. a. l. note); Tosef. ib. I, 1. Yoma III, 10; Tosef. ib. II, 3 (not הלני). Naz. III, 6.—2) mother of R. Hillel. Lev. R. s. 12, end; Yalk. Jer. 320 ה' הילל בר ה' (Lam. R. to II, 8 אילם ה').

הילני II, *hilni*, a sailor's cry; v. הַיִּיא.

הילקט, **הילקט** m. (לקט, v. אַלְקִיסְמִי; cmp. b. h. [receptacle, store,] 1) *the ciborium* (seed vessel) of the *Egyptian colocasia* (v. Sm. Ant. s. v. Colocasia; v. קוֹלְקִס).—*Pl.* הַיִּלְקִטִּין. Tosef. Maasr. III, 14; Y. ib. V, end, 52^a whose stalks are few, and ciboria numerous.—2) *stack of grain, pile of fruits in the field*.—Pl. as ab. Naz. 8^b כמנין הַיִּלְקִטִּי קרין (as many days a Nazir) as the number of piles during the fig crop.—[3] *a bird's pouch*; v. next w.]

הילקט, **הילקט** (denom. of preced.) 1) (of circumcision) *to trim the preputium*, by splitting and drawing it upwards so as to form a sort of pouch around the denuded cone. Sabb. 133^b; Tosef. ib. XV (XVI), 4 מַחְלִקְטִין 'you must denude the cone &c.—2) *to fill a bird's pouch or crop, to stuff*. Sabb. XXIV, 3. Ib. 155^b; Tosef. ib. XVIII, 4 distinction between מַחְלִקְטִין a. מַלְקִטִּין (Hif. of לקט).

הילקטי f. (v. אַלְקִטִּי) *winding staircase*. Tosef. Erub. VIII (V), 11, v. אַלְקִטִּי. *Sabb. 157^a bot. ה' קטנה וי' (Ms. M. רילקו, Rashi a. Tosaf. דילקט) a small passage (Rashi) was between, covered with a defective roofing; (Tosaf.: *pile, shed*, v. אַלְקִטִּי).

הַיְמָה prefix (=b. h. *ממנו*) *from, of*. *הַיְמָה* from me; *הַיְמָה* from thee; *הַיְמָה* from him, her (it). Ned. 9^a he said *הַיְמָה* עלי דמינא 'I will be' (a Nazir), 'upon me' (shall the vow of an offering rest), and 'from it' (I will abstain). Keth. 27^b מדימנה חוץ except herself. Y. Shebi. VIII, 38^a bot. אין ליקדחין הימניה וכו' (Bekh. IV, 7, sq. ממנו, Talm. 29^b ד' interch. with ממנו) you must not buy of him &c. Gen. R. s. 37 למעלה הימנה on top of it (the bed). Ib. s. 38 ויצילך הימני and save thee from it (the fire); a. fr.—לא כל הימני not all depends on him, i. e. he has no right, it is not in his power. Ib. כל הימני לבורי וכו' He had no right to choose for Himself the heavens &c. Num. R. s. 4 לא דימך לימרי ליתן וכו' you had no right to order &c. Ex. R. s. 15 וכל הימך וכו' have you a right to say &c.? v. כל.

הַיְמָה, v. הימני.

הַיְמָה ch.=h. *הם* which are. B. Bath. X, 2 Y. ed. (Mish. a. Babli אינן הימני).

הַיְמָה (הַיְמָה), v. הימני.

הַיְמָה, Y. Keth. I, 25^a top, v. הימני.

הַיְמָה, v. הימני.

הַיְמָה, v. הימני.

הַיְמָה, v. הימני.

הַיְמָה, v. הימני.

הַיְמָה to trust, v. הימני.

הַיְמָה, *אי* (half) *half*. Tanh. ed. Bub., additam. to Sh'lah. 19 (ref. to *הַיְמָה*, Deut. I, 28) 'they divided our hearts' לשון אלינוסטי *אריסטו* the Greek *hemisgy*; v. Num. R. s. 17; v. *הַיְמָה*.

הַיְמָה, v. הימני.

הַיְמָה, *הַיְמָה*, *הַיְמָה*, read: *הַיְמָה* *הַיְמָה* *הַיְמָה* m. (*ἀμεθυστος*, dim. of *ἀμεθυστος*) *amethyst*, a jewel in the Highpriests' breast-plate. Ex. R. s. 38, end (v. LXX Ex. XXVIII, 19).

הַיְמָה *הַיְמָה* m., pl. *הַיְמָה* (denom. of *הַיְמָה*, v. *הַיְמָה*) *the casings for the beams in wall openings*. B. Bath. 6^a רמנה ביה המלטה Ar. (ed. Koh. *הַיְמָה*, Ms. M. *הַיְמָה*, ed. *הַיְמָה* although he placed sills thereon (intimating that the neighbor may in future rest beams on them). V. *הַיְמָה*.

הַיְמָה *הַיְמָה* *הַיְמָה* f. (*הַיְמָה*=*הַיְמָה*) [*heating spice*,] *preserved ginger*. Ber. 36^b *הַיְמָה* ראחיה וכו' (Ms. M. *הַיְמָה*, marginal correction *הַיְמָה*); Yoma 81^b *הַיְמָה* (Ms. M. *הַיְמָה*, Var. *הַיְמָה*, v. Rabb. D. S. a. l. notes) that preserved ginger coming from India; cmp. *הַיְמָה*.

הַיְמָה, *הַיְמָה* (Af. of *הַיְמָה*=*הַיְמָה*) *to credit, trust, confide; to loan on trust; to admit as evidence*. Targ. O. Gen. XV, 6. Targ. ib. XLV, 26; a. fr.—B. Kam. 115^a *הַיְמָה* הימני he loaned him on trust (without a pawn). Keth. 22^b

הַיְמָה the Rabbis declared his evidence as legal as if there had been two witnesses. Shebu. 41^b לא לדידיה הימניה he did not trust him by himself (without witnesses). Y. Ber. II, 4^c top הימניה I trusted those (T'fillin) on thy head; a. fr.—*Part. pass.* *הַיְמָה* (=h. *הַיְמָה*) *faithful, reliable; credited, admitted as evidence*. Targ. Num. XII, 7 (Y. II *הַיְמָה*); a. fr.—Sabb. 10^b *הַיְמָה* for we translate (Deut. VII, 9) &c. (only the participle being used as a divine attribute, not the abstract noun).—Keth. 27^b *הַיְמָה* she is admitted &c. Ib. *הַיְמָה* (corr. acc.). Y. Gitt. V, 47^a [read:] בעי בר נש a man would sacrifice any amount in order to be called trustworthy; Y. B. Kam. IV, 4^b bot. *הַיְמָה*; a. fr.—B. Mets. 86^b לא מהימנא לך (ed. (=הימני) *part. act.*) I do not trust thee (Mss. *הַיְמָה* he (Abraham) did not rely on him).

הַיְמָה, v. הימני.

הַיְמָה, v. הימני.

הַיְמָה, *הַיְמָה* m. (*ἕμνος*, acc.) *hymn*. Ex. R. s. 45. Gen. R. s. 8; Koh. R. to VI, 10 *הַיְמָה* (corr. acc.); Yalk. Gen. 23; Yalk. Is. 261; a. fr.

הַיְמָה, *הַיְמָה* f. (*הַיְמָה*) *trust, confidence, faith*. Targ. Y. Gen. XV, 6; a. fr.—B. Mets. 15^b, a. fr. לדיקו (דליקום) *הַיְמָה* to keep up his reputation for honesty (his credit). Ib. 86^b בעברי ד' ליה no reliance can be placed on servants.—As an affirmation: *הַיְמָה* on my word! Ned. 49^b וכו' בידא ד' my word in the hand of this woman, i. e. I pledge thee my word. Shb. 38^b *הַיְמָה* בידך Ms. M. I assure thee (ed. *הַיְמָה* we have the evidence in our hands).—Sabb. 10^b וכו' שרי למימר ד' it is permitted to say 'faith!' in an unclean place, v. *הַיְמָה*.

הַיְמָה, Erub. 94^a, v. הימני.

הַיְמָה, v. הימני.

הַיְמָה, v. הימני.

הַיְמָה f. (*הַיְמָה*) *reliable, steady*; *הַיְמָה* even-tempered disposition, opp. *הַיְמָה* rash. Yalk. Num. 776 (quoted fr. Sifre Zuta).

הַיְמָה, v. הימני.

הַיְמָה, v. הימני.

הַיְמָה m. (=h. *הַיְמָה*, v. Nöld. Mand. Gr. p. 46) *the fat around the large stomach of ruminants*; *הַיְמָה* *הַיְמָה* the fat covering the less curved side of the large stomach (opinions undecided). Hull. 49^b Ar. (ed. *הַיְמָה* a. *הַיְמָה*).

הַיְמָה, v. הימני.

הַיְמָה 1) *הַיְמָה* yes, v. *הַיְמָה*.—2) (=b. h. *הַיְמָה*) *behold!, now*. Sifra Vayikra, Hobah, ch. XI, Par. 8 *הַיְמָה* אם האומר וכו' now, if he who speaks (seducing to idolatry) is not punishable, how can he &c.? (Yalk. Lev. 470 only האומר).

הַיְמָה I=אין II. Y. Bicc. I, 63^d top *הַיְמָה* ד' (interchanging with אין).

הִין II m. (b. h.) *Hin*, a liquid measure, equal to twelve Log. Eduy. I, 3; Sabb. 15^a Hillel said וְכִי מֵלֵא ד' וְכִי a *hin* of &c., (using *hin* instead of *twelve Log*) because one must use his teacher's words, v. לְשׁוֹן. Men. IX, 2. Ib. 88^a וְכִי מֵשֶׁהָ ד' דַּעְבְּרִי מִשְׁהָ וְכִי there was (in the Temple) the *hin* which Moses made for &c.; a. e.—2) homiletical interpretation of *hin tsedek* (Lev. XIX, 36)=הֵן, *yes*. B. Mets. 49^a וְכִי שִׁירָא הֵן שְׁלֵךְ וְכִי that thy *yes* be true and thy *no* be true. Y. Maas. Sh. IV, 55^b top צְרִיךְ הֵין צִדִּיק and where is (what becomes of) the *hin tsedek* (that thy *yes* must be true &c.)?; Y. Gitt. VI, 47^d bot. הֵין הוּא ד' צ'. *hin*.

הִינָא ch. same. Targ. O. Ex. XXX, 24; a. e.

הִינָא m. (ἐνα, acc. of εἷς) *one*, v. הֵן.

הִינָא* f. (cmp. הִינָא a. הִינָא *quick-baked, half-baked*. Pes. 37^a מִצָּה ד' מִצָּה ed. a. Asheri (Ms. M. 2 נָא, v. Rabb. D. S. a. l. note 3); Men. 78^b Ms. (ed. נָא; v. Rabb. D. S. a. l. note 4).

הִינָבָה, v. הֵנָבָה.

הִינָבָה, v. הֵינָבָה.

הִינָבָה m. *Indian vetch*. Bekh. 37^b מֵאִי כְרִשִׁינָה *what kind of karshinah is meant?* Ans. ד' Indian; v. פְּרָשִׁינָה II.

הִינָבָה, v. אֶנְשִׁיבָה.

הִינָבָה, **הִינָבָה**, **הִינָבָה** m. ch. *Indian*. B. Bath. 74^b ר' יְהוּדָה ד' ר' (v. Rabb. D. S. a. l. note 100) R. J. the Indian. Ab. Zar. 16^a ד' הִינָבָה Indian iron (used for armour).—Targ. Jer. XIII, 23, v. הִינָבָה.—*Pl.* הִינָבָה. —*India*. Ber. 36^b; Yoma 81^b (Ar. הִינָבָה).

הִינָבָה, **הִינָבָה** h. same. *Pl.* הִינָבָה. *Indian linen garments*. Y. ib. 40^d top. —*Pl.* הִינָבָה, v. preced.—V. הִינָבָה.

הִינָבָה, v. הֵנָבָה.

הִינָבָה, **הִינָבָה** pr. n. *India*. Targ. Esth. I, 1 (h. text רודי). Targ. II Esth. VIII, 13; a. e.

הִינָבָה, **הִינָבָה** f. (Ἰνδία, sub. ἡ) *India*. Targ. Y. Gen. II, 11 ד' אֶרֶץ (Ar. הִינָבָה; h. text הִינָבָה). Ib. XXV, 18 הֵן, הִינָבָה, הִינָבָה. —Denom. הִינָבָה. —*Indians*. Targ. I Chr. I, 9.

הִינָבָה, **הִינָבָה**, B. Mets. 88^a, v. הֵינָבָה.

הִינָבָה (הִינָבָה) *where is?* Y. Maas. Sh. IV, 55^b top, v. הֵין II, 2.

הִינָבָה m. (טוּר) *setting down, temporary deposit*. Y. B. Mets. II, beg. 8^b ד' דִּרְךְ in the way an object is laid down (to be taken up again), opp. מְשֻׁקֵּעַ hidden away. Ib.; Bab. ib. 21^a ד' דִּרְךְ, opp. נְפִילָה accidental dropping. Ib. 25^b ד' סֶפֶק a case which leaves it doubtful whether an object was laid down to be called for again,

or dropped.—Zeb. 27^a מְחַשְׁבֵּת ד' the intention of letting the blood of the sacrifice stand over the due time (v. ib. III, 6).

הִינָבָה, **הִינָבָה** f. (נִימָה, formed like preced.) *slumbering couch*, esp. (a popular adaptation of ὑμέ-
ναϊος) *henuma*, a *curtained litter on which a virgin bride was carried in procession* (cmp. Sm. Ant. s. v. Lectica, about ἀλνῆ a. φορεῖον). Keth. II, 1 בְּר' שִׁצְמָהּ that she was carried out of her father's home in a *henuma* or with loosened hair; Y. ib. I, 25^a top דִּימָה (corr. acc.). Bab. ib. 16^b ד' עֲדִי witnesses testifying to her having been taken out in a *h*.—Ib. 17^b ד' מֵאִי what is *henuma*? Answ. מִנְיָהּ אֶנְשִׁיבָה an oven-shaped (frame) draped with myrtles; oth. opin. קְלָחָה דְּמִנְיָהּ בַּהּ וְכִי (not קְרִיחָה דְּמִנְיָהּ בַּהּ וְכִי, v. Rashbam to B. Bath. 92^b) a curtained couch on which the bride reclines as though slumbering. Y. Keth. II, 26^a bot. ד' חֲמֵן מִנְיָהּ וְכִי there (in Babylon) they call it *namnuma* (a slumbering couch), the Rabbis here call it מִנְיָהּ q. v.

הִינָבָה m. pl. (הֵן אֵינֵיהֶן) *those, exactly those*. Y. B. Hash. II, 58^a bot. בְּר' דְּרִיזִין קִרְיָמִין וְכִי in the case of such witnesses as had been standing (at the time of observation) &c. Gen. R. s. 9, end ד' אִירִיזִין דִּרְךְ ד' וְכִי the same letters form both words (אֶרֶם a. מֵאִר).

הִינָבָה, v. אִיפְּשִׁיבָה.

הִינָבָה 1) pr. n. pl. *Hini*, a Babylonian place near Pumbeditha, a twin-town of Shili. Gitt. 80^a. Bets. 25^b. B. Mets. 72^b.—2) pr. n. m. *Hini*. Sabb. 147^a אֶסִּי בֵּר ד' אֶסִּי בֵּר דְּרִיזִין (Ms. M. אֶסִּי בֵּר דְּרִיזִין, v. Rabb. D. S. a. l. note).—3) בֵּית ד' pr. n. pl. *Beth Hini* [Bethania], a place near Jerusalem (v. Neub. Géogr. p. 149 sq.). B. Mets. 88^a בֵּית דְּרִיזִין (Ms. H. בֵּית דְּרִיזִין; Y. Peah I, 16^c bot. בֵּית דְּרִיזִין; Sifrē Deut. 105 (בייחָה) the shops of B. Pes. 53^a בֵּית ד' (Ms. M. בֵּית דְּרִיזִין); Tosef. Shebi. VII, 14 בֵּית דְּרִיזִין; Erub. 28^b בֵּית דְּרִיזִין (Ms. M. אֶסִּי בֵּית דְּרִיזִין); v. אֶסִּי בֵּית דְּרִיזִין II.

הִינָבָה, v. אִיפְּשִׁיבָה.

הִינָבָה I, v. הֵנָבָה.

הִינָבָה II, **הִינָבָה** *they are*, v. הֵן.

הִינָבָה, v. הֵנָבָה.

הִינָבָה (P) pr. n. m. *Hinak*. Pes. 101^b the school of Rab H., or according to some, Bar H.; (Ms. M. רַב הִינָבָה a. רַב הִינָבָה; v. Rabb. D. S. a. l. note).

הִינָבָה, *to recline*, v. סָבַב.

הִינָבָה, *to be degraded*, v. הִינָבָה.

הִינָבָה m. (נִסָּח) *removal, only in the mind* *discarding from the mind, being given up, diverted attention*. Y. Ter. VIII, 46^b top בְּר' הִינָבָה it (the T'rumah) has not become degraded by your giving up the hope of using it. Ib. דְּבַר הִינָבָה ד' the law declaring T'rumah degraded by being given up is Biblical. Snh. 97^a three things happen בְּר' הִינָבָה when least thought of. V. הִינָבָה.

הַיִּסָּט, הַיִּסָּט m. (סיט or רָסַט) *shaking an object so as to move it from its place*, differ. fr. רַעְדָּה vibration (v. Tosef. Zab. 1V, 6), esp. *hesset*, one of the causes of levitical uncleanness. Toh. X, 1 אינן בקיאים בה' are not familiar with the laws of *hesset*. Meg. 8^b בה' . . . מלשמה so as not to make earthen vessels unclean by shaking them; a. fr.—*Pl. laws concerning hesset*. Y. Dem. II, 23^a top. Y. Sot. V, 20^a top.

הַיִּסָּטָא, הַיִּסָּטָא ch. same. Targ. Y. Num. XIX, 22.

הַיִּסָּטוֹת, v. הַיִּסָּט.

הַיִּסָּק, v. הַסָּק.

הַיִּסָּת m. (יִסָּת, v. יִסָּת) *consuetudinal law, equity*; only applied, if one who is sued for a debt, denies the latter entirely (כופר הכל), in contradist. to the legal oath which is required when the defendant admits a part of the claim (מודה במקצת). It being presumed that nobody will go to law unless he have a claim, it is a matter of equity to put the opponent to an oath, to which he may in return put the claimant.] Shebu. 40^b; B. Mets. 5^a; 6^a.

הַיִּסְטִיקוֹס (variously corrupted) m. (ὑπάρχων) *consular, governor*. Sifré Deut. 309 [read:] אם היה ה' שגדול if he were a hypaticos who is higher than either of them; Yalk. ib. 542.—Sifré ib. 330.—*Pl. היסטיקין*. Ib. 327; 317 הפיטיקוס (corr. acc.). Y'lamd. to Gen. XXV, 23 quot. in Ar. הפאטיקין (read הפאטיקין). V. איסטיקוס.

הַיִּפָּה, v. הַפָּה.

הַיִּפָּר, v. הַפָּר.

הַיִּפְרָכּוֹן, v. הַפְּרָכּוֹס.

הַיִּפְרָכִית, הַיִּפְרָכִית, v. הַפָּר.

הַיִּקִּים, Hif. of קים.

הַיִּקְשָׁא, הַיִּקְשָׁא, הַיִּקְשָׁא, v. sub היקשא, היקשא.

הַיִּקָּם, v. הַקָּם.

הַיִּקָּף, הַיִּקָּף, הַיִּקָּף m. (II יקף) 1) *circumference, surface*. Y. Erub. VII, beg. 24^b ה' רשעים וכו' a circumference of ninety &c. Sabb. 20^a הַיִּקָּפוֹ the larger portion of the surface of the wood (burning), opp. רוב עביו Succ. 7^b אם יש בהקפפה וכו' if there is room enough in the circumference of a round Succah to seat &c. Erub. I, 5, a. e. כל שיש בהיקפו וכו' whatever (circle) has a circumference of three hand-breadths, has a width (diameter) of one. B. Bath. 13^b כדי לגולל ה' enough (blank parchment) to be wrapt around the entire rolled-up scroll. Ib. 14^a קשיא דקא this is in contradiction to what has been said above 'enough to be wrapt &c.'; a. fr.—2) *outstanding debt*, v. הַקָּפָה. Tosef. B. Mets. VIII, 27 sufficient time to collect his outstandings (to wind up his business).

הַיִּקְפָּא, הַיִּקְפָּא m. (v. preced.) *enclosure, fence*. B. Kam. 20^b את גרמתי לי ה' ויהיה thou (on account of the situation of thy field) hast put me to the trouble of erecting an additional (or larger) fence.

הַיִּקְשָׁא, הַיִּקְשָׁא, הַיִּקְשָׁא m. (קָשָׁא) [*clapping together*], *comparing, correspondence*; esp. *hekkesh*, the analogy between two laws which rests on a biblical intimation (as Lev. XIV, 13) or on a principle common to both. Y. Pes. VI, beg., 33^a מה' הואיל וחמיר וכו' he derived the law that the Passover sacrifice supersedes the Sabbath (v. הַקָּה) by drawing an analogy: as the daily offering is &c., (contrad. to גזירה שוה, v. הַקָּה). Zeb. 49^b, a. e. דבר וכו' (conrad. to הלמד בה' חזיר וכו' a law which is derived by analogy may be used for deriving another law by analogy; a. fr.

הַיִּקְשָׁא, הַיִּקְשָׁא ch. same. Snh. 85^b בה' פליגי they differ as to the application of the *hekkesh* (between striking and cursing). Kerith. 4^b; a. fr.

הַיִּרְדּוּף (הַיִּרְדּוּף) m. *hirduf, a shrub or tree with bitter and stinging leaves, supposed to be rhododaphne, oleander* (v. P. Sm. 1050 הירדוף; Löw Pfl. p. 130). Succ. 32^b ואימא ה' (Ms. M. 2 ו', v. Rabb. D. S. a. l. note 8) but might not *hirduf* be meant (by *ets aboth*, Lev. XXIII, 40)? —Pes. 39^a ואימא ה' might not *h.* be meant (by *m'rorim*, Ex. XII, 8)?

הַיִּרְדּוּפָנִי, v. הַרְדַּפְנִי.

הַיִּרְדּוּן m. (denom. of הַרְדִּין, v. הַרְדִּין) *pledge*. Y. Keth. II, 26^d בה' היא שנייא it is different in the case of a woman being placed among gentiles as a pledge.

הַיִּרְדָּתָא, הַיִּרְדָּתָא, הַיִּרְדָּתָא, v. הַרְדָּתָא.

הַיִּשְׁבוֹן, v. הַשָּׁב.

הַיִּתְפָּרָא, הַיִּתְפָּרָא, v. הַיִּתְפָּרָא.

הַיִּתְלָלוּ, הַיִּתְלָלוּ pr. n. pl. *Hithlu, Hithluth*. Yeb. 59^b; Tosef. Nidd. I, 9 (ed. Zolk. ודחלו).

הַיִּתְפָּר, הַיִּתְפָּר, הַיִּתְפָּר m. (הַיִּתְפָּר, Hif. הַיִּתְפָּר) *release, legal permission, permitted object, legitimate action*, opp. אִיסּוּר. Yoma 86^b, a. fr. נעשיר לו' כה' it appears to him like a legitimate act.—Y. Sabb. VII, 9^d top וכו' there is a time when the legal restriction concerning her is removed. Gen. R. s. 76, end; s. 80 beg. להשיאה דרך ה' to give her in marriage in a legitimate way. Num. R. s. 10, beg. אלו שדדיי נודגין ה' וכו' those who consider the connection with hand-maids permitted. Y. Yeb. I, beg. 2^a ליתפיקה דראשון to the original status of free choice; a. fr.—Esp. (נדריים) ה' *the release from a vow by the declaration of a scholar after finding due reasons for its annulment*, v. פְּרוּחָא. Hag. I, 8 פורחין באויר ה' the rules concerning the release from vows hang in the air (have no biblical foundation). Y. Naz. IX, beg. 57^c ה' חכם dispensation by a scholar's decision; a. fr.

הַיִּתְפָּרָא, הַיִּתְפָּרָא, הַיִּתְפָּרָא ch. same. Ab. Zar. 39^b, a. e. לא שבק ה' ואכל וכו' one will not let stand what is

permitted and eat what is forbidden. Hull. 111^b ה' בלע 111^b it absorbed permitted substances. Ib. דארי לירי איסורא a permitted substance which is bound to become forbidden (when coming in contact with milk). Ber. 60^a, a. fr. בור דה' v. בָּרָא; a. fr.

יָתֵן, fut. יִתֵּן; inf. מִתֵּן; (contr. of הִלֵּךְ) *to go*. Ezra V, 5; a. e.—Targ. Gen. XX, 13; a. fr.—*Part. Af. pl.* מִתְּנִין. Targ. Ps. CXV, 7 ed. Lag. (oth. ed. מִתְּנִין).

יָתֵן, fut. יִתֵּן; inf. מִתֵּן; f. (=הָאָה with affixed ך locale) *this, that*. B. Bath. 58^a הָאִיחָא דִּךְ אִיחָא this woman here (myself). Yoma 13^a הָאִיחָא דִּךְ אִיחָא if this one should die, the other will be (his wife). Ib. הָאִיחָא דִּךְ אִיחָא but this one (appointed to become his wife eventually) is not 'his house' (not being his wife).—Yeb. 23^b, a. fr. הָאִיחָא דִּךְ is not this the same case?; a. fr.

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (=הָאָה with affixed ך locale) *here, hither; in this case, now*. Targ. Gen. XXII, 5; a. fr.—Y. Hag. II, 78^a הָאִיחָא דִּךְ אִיחָא how didst thou come hither?—Y. Snh. VI, 23^c bot. הָאִיחָא דִּךְ אִיחָא and I shall bring hither &c.—Succ. 4^a, a. fr. הָאִיחָא דִּךְ there (in the case first mentioned) . . . , here (in this case). R. Hash. 4^a, a. fr. הָאִיחָא דִּךְ from the following (Biblical passage &c.). Pes. 114^a, a. fr. הָאִיחָא דִּךְ (abbr. ה'') in this case, too, &c.; a. v. fr.—In Babli: ה' here, in Babylonia, ה' in Palestine; in Y. the reverse. Snh. 5^a; a. fr.—Y. Ber. I, 3^d bot. ה' Palestine scholars. Y. Keth. II, 26^a bot., v. הָאִיחָא; Lev. R. s. 30 ה' from now, v. הָאִיחָא; a. v. fr.

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (נכה, Hif.) *striking, beating, assault*. Macc. 8^b sq., a. e. ה' שִׁאֵן בַּה שׁוּה פְּרוּטָה a striking for which no P'rutah can be claimed as damages. Y. B. Kam. IV, 4^c הָאִיחָא דִּךְ אִיחָא a fatal blow; a. e.—*Pl.* הָאִיחָא. Tanh. Thazr. 9 ה' לִסְבּוּל to suffer blows.

הָאִיחָא, Tosef. B. Kam. IX, 28 ed. (Var. in ed. Zuck. הָאִיחָא); Tosef. Shebu. VI, 2 הָאִיחָא ed., v. הָאִיחָא.

הָאִיחָא, v. הָאִיחָא.

הָאִיחָא, v. הָאִיחָא.

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; m. (כחש) *contradiction, incongruity in details of legal evidence*. Y. Yeb. XV, 15^a bot. ה' an incongruity in the statements of witnesses concerning the details of the main fact to be ascertained; ה' עִדּוּת לְאַחֵר עִדּוּת concerning circumstances subsequent to the main fact.

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (v. preced.) 1) *contradiction*, the denial by one set of witnesses of the deposits of the preceding set; *counterevidence* (contrad. to הָאִיחָא), *rejection of evidence owing to counterevidence*. B. Mets. 3^b ה' are subject to rejection through counterevidence or proof of alibi. Ib. ה' אִיחָא (the debtor's own admission) cannot be upset by counterevidence &c. B. Kam. 73^b, a. e. ה' counterevidence is a preliminary procedure to be finished by proving an alibi, i. e. both are one continued process of law; a. fr.—2) *failing, waste of flesh*, in gen. *deterioration*. B. Kam. 94^a ה' דִּהְרִי דִּהְרִי

(sub. בִּישׁוּרָא) a deterioration which can be replaced (by good food), ה' דִּלָּא דִּהְרִי which cannot be replaced (e. g. a fracture).

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (=הָאָה with affixed ך locale) *so, in this manner, thus*. Snh. 109^b ה' אִיחָא דִּךְ אִיחָא thus they agreed between themselves. Ber. 2^b, a. fr. ה' קָאמֵר לִיהֵא he may say so to him, i. e. this is his argument. Succ. 26^b, a. fr. ה' קָאמֵר something is left out (in the Mishnah), and it must read thus. Naz. 2^a, a. fr. ה' קָאמֵר (abbr. ו'') and he means this.—(abbr. ה'') *if this be so*, introducing an argument. Gitt. 5^a; a. v. fr.—ה' בִּרְבִּי *fit for such a thing, old enough* &c. Sot. 26^b ה' בִּרְבִּי he is unable to copulate; a. fr.—ה' אִיחָא *in the meanwhile*. Ber. 16^a. Ib. 18^b ה' אִיחָא Ms. M. (ed. only אִיחָא) while this was going on, he saw &c.; a. fr.—ה' כֹּל *all this, that much*. Snh. 107^a; a. fr.—ה' אַחֲרָיִם *afterwards*. Targ. Prov. XX, 25.—ה' אַחֲרָיִם *on account of such (a thing), therefore*. Targ. Ps. XLIX, 15.—Pes. 31^a. Tam. 32^a; a. fr.; v. אַחֲרָיִם. Zeb. 14^a ה' therefore.—*now after coming so far, at this stage of the argument*. Ber. 15^b; a. fr.—ה' אִיחָא *even so, at any rate*. Targ. Y. Gen. XXVII, 33.—ה' נִמִּי, v. נִמִּי.

הָאִיחָא, v. הָאִיחָא.

הָאִיחָא, I, II, v. הָאִיחָא, II.

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (denom. of כָּן; emp. כֹּנָה Pi.) *by-name*. Taan. 20^b הָאִיחָא (v. Rabb. D. S. a. l. note 8); Meg. 28^a הָאִיחָא ed. (v. Rabb. D. S. a. l. note 300), v. הָאִיחָא.

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (הָאִיחָא) *it is thus*. Y. Yoma II, 39^c bot. ה' it is thus (R. H. said).

הָאִיחָא, v. הָאִיחָא.

הָאִיחָא, v. הָאִיחָא.

הָאִיחָא, v. הָאִיחָא. [B. Kam. 116^a הָאִיחָא, v. הָאִיחָא.]

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (בְּנֵן) *hiding, the appointment of witnesses to lie in wait* in order to overhear the seducer to idolatry. Snh. 67^a.

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (=הָאָה with affixed ך locale) *thus*. Targ. Prov. XXIII, 7. Targ. Is. LI, 6; a. e.

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; m. (inf. Hif. of בָּן, used as a technical term with ref. to הָאִיחָא, Ex. XVI, 5) *preparing, designation for use on the Sabbath or Holy Day*. Y. Sabb. III, 6^b ה' there is nothing that exists in the shape in which it is used, ה' אִיחָא which may not be considered as designated for use (on the Sabbath &c.). Y. Bets. 62^a top ה' שָׁפָא where there is a doubt as to whether a thing has been ready for use when the festive day began. Ib. ה' דְּגוּרֵי צִרִיךְ that which a gentile offers on a Holy Day requires designation in due time. Ib. I, beg. 60^a ה' אִיחָא because its mother (the hen) was designated for slaughter on the Holy Day; a. fr. [In Babli ה' אִיחָא]

הָאִיחָא, fut. יִתֵּן; inf. מִתֵּן; f. (preced.) 1) same. Bets. 2^b ה' משום ה' account of the law requiring readiness for use on the

preceding day. Ib.^{4a} הרבה ד' the law about readiness as interpreted by Rabbah (ib. 2^b); a. fr.—2) (ref. to הכין Deut. XIX, 3) *marking out the road* to the city of refuge for the involuntary manslayer. Macc. 10^b.

הַקְנָסָה f. (כנס) 1) *carrying in, putting in*. Sabb. 2^b, v. הוֹצֵאָה; Y. ib. I, beg. 2^b. Y. Hor. I, 46^a; a. fr.—Yeb. 55^b insertion of the corona of the membrum virile; B. Mets. 91^a ד' the coupling.—Y. Yeb. XII, 12^c; Y. B. Bath. III, 14^a top הַקְנָסָה פִּירוֹת the bringing home of the crop.—Num. R. s. 17 ישראל לֶאֱרֶץ ד' the leading of Israel into the promised land.—כָּלֵד ד' the leading of the bride into the chamber, in gen. *wedding ceremonies*. Succ. 49^b.—Meg. 3^b; Keth. 17^a; a. e.—הוֹסְפִיָּה ד' *hospitality*. Sabb. 127^a; a. fr.—2) *entering, coming home*. Y. Yoma V, 42^b bot. יְהִירָה ד' an unnecessary entrance into the Holy of Holies.—Gen. R. s. 72 ד' the time required by the laborer for going home from the field, v. הוֹצֵאָה 4).

הַקָּר (imper. Hif. of הכר) *recognize!, the word hakker*. Sot. 10^b בד' בִּישָׁר וּב' with the word *hakker* (Gen. XXXVII, 32) he brought the news to his father, with *hakker* did they &c. (Gen. XXXVIII, 25). Gen. R. s. 85 (the account of Tamar follows that of the sale of Joseph) לה' בדי לסמוך ד' in order to let one *hakker* follow the other *hakker*.—פָּנִים ד' *partiality*. Ex. R. s. 30 (ref. to Prov. XXIII, 23).

הַכְרָא, Pes. 112^b, v. הִכְרָא.

הַכְרָה f. (b. h.; נִכַּר Hif.) *recognition*.—הַכְרַת הַעֲבִיר *recognition of the embryo, certainty of pregnancy*. Nidd. 8^b; Y. Yeb. IV, 6^a; a. e.—הַכְרַת פָּנִים *that by which a face is recognized, means of identification; nose, features*. Y. Sot. IX, 23^c bot. from the nose, פ' מְקוֹם ה' the place of identification. Y. Yeb. XVI, 15^c; Gen. R. s. 65, a. e. ה' הַכְרִית he (Abijah) mutilated the features of Israelites (slain in battle). Y. Nidd. III, 50^c פניו עד שחוצא ד' until that portion of the fetus comes to light by which its nature can be ascertained. Ib. הַכְרִיתָּהּ; a. fr.

הַכְרָזָה f. (כָּרַז) *public announcement*. Snh. 26^b ד' בִּישָׁר בְּבִיבְּהָא announcement in court proclaiming a person disqualified as a witness. Ib. 89^a ד' צְרִיכִין ד' must be published, as to the nature of the crime for which they are to be executed. Deut. R. s. 11 הוֹרָא על הוֹרָא appointed to announce the divine decrees.

הַכְרִיעִים, pl. הַכְרִיעִים, v. next w.

הַכְרִיעַ m. (כָּרַע Hif.) 1) *customary additional weight in retailing, boot*, v. הִירָמִים. B. Bath. 89^a. Ker. 5^a ד' בִּישָׁר ד' must he weigh (the frank incense) with boot or exactly (v. עֵינִן)? Snh. 102^a ד' לִיטְרָא ד' one twenty fourth of the overweight of a litra (a minute portion).—2) (Gramm.) *decision as to the junction of a word with the preceding or the following word* (v. next w.), *construction, syntax*. Yoma 52^a in five verses אין ה' the grammatical construction is undecided; Gen. R. s. 80; Tanh. B'shall. 26; Mekh. B'shall., Amalek 1; a. e.—Pl. הַכְרִיעִים. Y. Meg. IV, 74^d bot. (ref. to Neh.

VIII, 8 ויבינו ד' that means the grammatical constructions.

הַכְרִיעָה f. same, 1) *overweight*.—Pl. הַכְרִיעָה. Kerith. 5^a ד' הַכְרִיעָה הַקְבִּ"ה יוֹדֵעַ the Lord takes notice of overweights (liberality) in offerings.—2) *grammatical construction*. Pl. as above. Cant. R. to I, 2 he might have diverted his mind וְכ' מְדַמְשָׁה ד' by referring him to one of the five disputed constructions of Bible verses, v. preced.; (Y. Ab. Zar. II, 41^c bot. הוֹשִׁיאוֹר). Gen. R. s. 36, end (ref. to Neh. VIII, 8, v. preced.) וְהוֹרָאיוֹרָה ד' that means the disputed constructions and the arguments for and against; Yalk. Gen. 61.—3) *casting vote, verdict by a majority of one*. Y. Snh. I, 18^b even arbitration in court requires הַכְרִיעָה אֵין הוֹכְרַעַת שְׁלִישִׁית a majority of one. Hull. 137^a הוֹכְרַעַת (sub. דְּעַת) a casting vote consisting of a third divergent opinion is not binding; B. Kam. 116^a; Pes. 21^a; Naz. 53^a.

הַכְשֵׁר, הַכְשִׁיר m. (כָּשַׁר) *preparation; fitness, esp.* 1) *direct cause, responsibility*. B. Kam. I, 2 כד' . . חבְרִי . . כל נזקן I am bound to pay such compensation as though I had been the entire cause of the damage. Y. ib. 2^a לז' נזקין גופי it refers to responsibility for damage, opp. הוֹשִׁיאוֹר inflicting of bodily injuries; Y. Gitt. V, beg. 46^c.—2) *finishing*. Gen. R. s. 14 הַכְשִׁירוֹ בְּאוֹר (an earthen or glass vessel) is finished in fire.—3) *that which makes a thing legal, that which is ritually fit* (v. כָּשַׁר). Y. Gitt. III, 44^d מִפְּסוּלֵי מִלֵּךְ ד' from what makes a letter of divorce invalid you can learn what makes it valid. Y. Pes. V, 32^b top לְבוֹר פְּסוּלֵי מִחוּךְ הַכְשִׁירוֹ to distinguish the unfitelement of it from the fit element.—4) (levitical law) *fitness to become unclean* (which arises from contact with certain liquids), *cause of fitness* (הוֹכְשֵׁר לְקַבֵּל טוֹמְאוֹת, v. כָּשַׁר). Hull. 36^b מִיֵּם כֹּהֵל עֲשֹׂאוֹהוּ כֹהֵל מִיֵּם they declared it (slaughtering, pressing grapes) to be equal in its effect to the fitness for uncleanness which arises from contact with liquids. Ib. 121^a מִיֵּם מִמְּקוֹם אֲחֵר ד' the liquids which produce the fitness to become unclean must come from without. Ib. לִמָּה לִי ד' why should contact with liquids be necessary at all? Ib. ד' צְרִיךְ ד' requires contact with liquids in order to become fit &c. Y. Kil. VII, end, 31^a; Sabb. 95^b ד' וְרֵעִים (v. Rabb. D. S. a. l.) the requirement that the plants (in the pot) must come in contact with liquids in order to be fit for uncleanness; a. fr.

הַכְשִׁירָה ch. same, *proper ritual act*. Hull. 19^b.

הַכְשִׁירָה f. same, *making fit for use*. Taan. 10^a (play on חֲשִׁבָה, II Sam. XXII, 12, a. חֲשִׁבָה, Ps. XVIII, 12) [read as Ms. M. 2:] וְקָרִי בִּיהַ הַכְשִׁירָה מִיֵּם . . . וְקָרִי take the *Kaf* and add it to the *Resh* and read *hakhsharath mayim*, sweetening of the waters. [Ed. only חֲכָשָׁר, Ms. M. 1 ד', v. Rabb. D. S. a. l. note. As to the interchange for homiletical purposes between ה' a. ה', v. חֲכָשָׁר.]

הַכְשִׁירוֹת f. (v. preced. wds.) *fitness; virtue, charity*. Mekh. Bo s. 16; Yalk. Ex. 220 (play on בְּחִשְׁרוֹת, Ps. LXVIII, 7) נָדַג עִמָּהֶם בֹּהֶ' He dealt with them charitably; Tanh. Bo 11 בְּכִשְׁרִיתָּהּ; Yalk. Ps. 795.

הל, definite art., v. הל, הל, הל.

הל, Y. Sabb. I, 4^a אהלן להל, a corrupt; read: מוררין מוררין, v. Bets. 24^b; Y. ib. III, 62^a top.—Y. R. Hash. II, 58^b top, v. next w.

הל (b. h. הלל; emp. הלל) further on, with prefix ל. Lev. R. s. 30 מן הכא ולהל נהל וכו' (ed. Wil. מן הכא נהל וכו' from now and onward we shall begin a new account. Y. R. Hash. II, 58^b top ומהל ומהל ומהל (read ומהל) from this court session and for all future ones.

הל, v. הל.

הל, dial. for הל.

הל, v. הל.

הל (tradit. pronunc. הל) m. (emp. הל) that one there, this one; (mostly in legal proceedings) the person concerned. B. Mets. III, 2. Shebu. VI, 6, sq. וכו' וכו' and the defendant says &c. B. Mets. 113^b; a. v. fr. [Eduy. IV, 9 וכו' וכו' fem., v. הל].—Pl. הל. Erub. 54^a וכו' וכו' these blossom and those fade. Hor. 14^a וכו' וכו' who are those whose waters we drink &c.?—Bets. 15^b וכו' וכו' these here (now leaving the assembly) are &c.; a. fr.

הל, v. הל.

הל f. (לוח) loan. B. Mets. 81^b בשעת הל בשרה at the time the loan was transacted. Ib. 14^a, a. fr. וכו' שטר note of indebtedness, promissory note; a. fr.

הל, v. הל.

הל f. (לוח) escort on parting, attendance to a departing friend's needs; following a funeral procession. Sot. 46^b, v. הל.—Y. ib. IX, 23^d bot.

הל, v. הל.

הל, v. הל.

הל (b. h. הל; emp. הל) here, hither; thus far. Zeb. 102^a (play on הל, q. v.) אלא מלכות halom alludes to royalty, as we read (II Sam. VII, 18) &c. וכו' וכו' does thus far (to be king). Ib. וכו' וכו' does halom in the Bible always intimate royalty for all time to come?

הל m. (b. h.; v. הל) this here, that there. Snh. 11^b וכו' ed. (missing in Ms. M.; Tosef. ib. II, 6 וכו', Var. וכו'); Y. ib. I, 18^d top; Y. Maas. Sh. V, 56^c top וכו' וכו' the, then, scribe; v. הל.—Keth. 36^b. Y. Erub. I, 18^c bot. וכו' וכו' the breach on the other side.—Fem. וכו'. Yeb. XIII, 7 (109^a) וכו' וכו' (missing in Mish. ed.) the other sister is free. Ib. וכו'. Ib. 51^b; (Eduy. IV, 9 וכו').

הל f. (לוח) talk, sneer. Tosef. Keth. II, 3 וכו' וכו' ed. Zuck. (Var. וכו', וכו', corr. acc.) talk (against the court's action) spread in town, opp. וכו' legal protest.

הל, v. הל.

הל f. = הל, a species of lizard. Pes. 88^b וכו' וכו' a lizard was found. Hull. 122^b וכו' וכו' the touch of the skin of &c. [In Mishn., Tosefta a. Sifra וכו', with defin. article וכו']

הל ch. same. Targ. O. Lev. XI, 30 (ed. Berl. וכו', Var. וכו', v. Berl. Targ. O. II, p. 34).

הל (synon. with וכו') to be faint, to labor. Targ. Is. XLII, 4 ed. Lag. (ed. וכו'). Ib. LXXV, 23 וכו' וכו' (some ed. וכו'; ed. Lag. וכו'). Targ. Jer. LI, 58. Af. וכו', Pa. וכו' to fatigue. Targ. Is. VII, 13 וכו' (Buxt. וכו').

הל, v. הל.

הל, v. הל.

הל, v. הל.

הל f. (b. h.; וכו') going, going away; walking; run. Pes. 8^b וכו' וכו' on their going (opp. וכו', return). Keth. 111^a וכו' וכו' do not walk too much. Sot. 12^b וכו' וכו' this 'going' (Ex. II, 5) means death. Hull. I, 2 וכו' וכו' in the direction in which its indentations run (not against them); a. fr.—[Y. B. Kam. X, 7^b bot. וכו', read: וכו', v. Y. Keth. II, end, 27^a].—Pl. וכו'. Meg. 28^b; Nidd. 73^a, v. וכו'.

הל ch. same. Pl. וכו', constr. וכו'. Targ. Ps. LXXVIII, 25. [Ib. וכו', corr. acc.]

הל, v. הל.

הל, v. הל.

הל, read: וכו'.

הל, v. הל.

הל m. pl. (contract. of וכו') these, those, these things. Targ. Prov. XXIV, 23. Ib. XXXI, 8.—Ned. 91^b. Ib. 79^b וכו' וכו' both; a. fr.—Lev. R. s. 25 וכו' וכו' (Koh. R. to II, 20 וכו') these figs here.

הל (וכו') which? what? Targ. Y. Ex. I, 10 וכו' וכו' by what laws.

הל (b. h.) to go, go away; to walk. Yeb. 84^a וכו' וכו' when I left home to study with &c. Macc. 10^b, a. e. וכו' וכו' whatever way one desires to go, one is led; a. v. fr.—travellers through the desert. Taan. 27^b; a. e.—Y. Kidd. I, 61^d וכו' וכו' as though they did walk in the law &c.—Imper. וכו', v. וכו' Pi., a. וכו'.

Pi. וכו' 1) same, to walk, tread upon. Hull. IX, 2 (122^a) וכו' וכו' (Mish. ed. וכו') or trod upon them for tanning purposes. Erub. 100^b וכו' וכו' travelling through Aram &c.—Keth. 60^a; Ker. 22^a וכו'.

walking on two legs (human beings); a. fr.—2) *to cause opening of the bowels*. Y. Kil. I, 27^a top מְהַלֵּךְ אֶת בְּטֵי מְהַלֵּךְ לַפְּנִיתָן [Y. Keth. XII, 35^b top מְהַלֵּךְ לַפְּנִיתָן; comp. יוֹלֵךְ; v. יוֹלֵךְ, אֵל הָאָרֶץ].

Hif. יוֹלֵךְ 1) *to lead; to carry*. Macc. 10^b, v. supra. Gitt. 4^a מְהַלֵּךְ רַב־הַמְּוֹלֵךְ he who carries abroad a letter of divorce, contrad. to מְבִיא he who brings a letter from abroad. Ab. Zar. III, 9 יוֹלֵךְ הַנָּאֵה וְכ' let him cast the profit (one loaf's value) into the Sea. Gitt. VI, 1 וְכ' הַמְּוֹלֵךְ גֵּט וְכ' carry this letter of divorce (as a messenger). Ib. 63^a sq. (distinction between יוֹלֵךְ, here is the letter of divorce, i. e. take possession of it in behalf of my wife, and הוֹלֵךְ carry it, i. e. be my messenger). Ib. 64^a, a. e. יוֹלֵךְ כּוֹזֵר 'carry' (the letter of divorce) is equal to 'take possession' (in behalf of her who authorized thee); a. fr.

Hithpa. מְהַלֵּךְ *to go away, withdraw*. Cant. R. to V, 1; Gen. R. s. 19 (ref. to Gen. III, 8) אֵלָּא . . . מְהַלֵּךְ 'it does not say *m'hallekh* (walking) but *mith-hallekh*, He hastened and went upward. Ib. מְהַלֵּךְ לִי (ed. corr. acc., v. Matt. K.) is he (Adam) going away (from God)?, v. אֲרַמְזָא.

יֹלֵךְ ch. same, *to walk*. Targ. Ps. CXXVI, 6 (Ms. *Pā.*). Targ. Y. II Gen. XXII, 8 הָלִיכָה (some ed. הָלַךְ). Contr. הָלַךְ, יָרָדָה, v. הָלַךְ.

Pa. הָלַךְ הָלַךְ same. Targ. O. Gen. V, 22. Targ. I Sam. XXX, 31; a. fr.

Ithpa. מְהַלֵּךְ same. Targ. Ps. CI, 2. Ib. CXVI, 9.

יֹלֵךְ m. (Ezra IV, 13) name of a *tax*, prob. *sustenance of marching troops*. B. Bath. 8^a; Ned. 62^b expl. as אֲרִיטָנָא. Gen. R. s. 64, a. e., v. אֲנִינְרִיא.

יֹלֵךְ m. (b. h.; הלך) *traveller*. Succ. 52^b (ref. to II Sam. XII, 4) וְכ' מְהַלֵּךְ קָרָא ד' רַב at first he calls him (the tempting sin) a traveller &c.

הָלַךְ הָלַךְ = h. הָלַךְ, *hither, thither*. Targ. O. Ex. III, 5 (h. text הָלַךְ). Targ. Jud. XIV, 15 (h. text הָלַךְ, v. הָלַךְ). Targ. Y. Num. XXI, 35; a. e.

הָלַךְ f. (הלך) 1) (comp. מִנְהַג) *practice, adopted opinion, rule*.—כ' in practice, the opinion of . . . is the rule. Keth. 77^a כְּמִנְהַג ד' a. v. fr.—לְמִשְׁחָ מְסִינִי—usage dating from Moses as delivered from Sinai, i. e. *a traditional law* or *a traditional interpretation of a written law*. Kidd. 38^b; a. fr.—2) in gen. *traditional law, tradition, custom*. Orl. III, 9 הַשְׂרִיטָה ד' the application of the laws of Orlah (v. שְׂרִיטָה) outside of Palestine is traditional or a custom (דְּלִיכּוּר מְדִינָה, v. Kidd. 38^b).—Y. Bets. II, 61^b top לְה' as a traditional opinion (of a teacher), opp. לְעִבְרָא as his own decision for practice. Y. Dem. III, 23^c bot., sq. מִד' according to a custom. Ker. 13^b 'which the Lord has spoken' (Lev. X, 11) ד' that means traditional interpretations. Ib. III, 9 (15^b) וְכ' אִם לֹא ד' נִקְבַּל אִם לֹא ד' if it is a tradition, we must accept it, but if it is a logical inference, there may be an objection to it.—3) *law*, contrad. to אֲגִידָה. Ber. 31^a מִחוּךְ ד' from discussion about a law, opp. מִפְּסוּקָה ד' a decision arrived at after discussion. Ib. 47^b בִּדְה' . . . מְהַלֵּךְ.

who whet each other's wits in legal discussion. Snh. 82^a ה' the law had escaped his memory. Ib. ה' he saw an act and recalled the law; a. v. fr.—*Pl.* הָלַכּוּר, constr. הָלַכּוּר, Kidd. I. c. ה' מְדִינָה (v. R. S. to Orl. III, 9; ed. הָלַכּוּר מְדִינָה, corr. acc.) the usages of the country (outside of Palestine). Y. Hor. III, end, 48^c ה' אֵילֵי ד' that means the collections of laws (Mishnah). Tem. 14^b ה' כְּרַבְרִי those who reduce traditions (oral law) to writing. Snh. 67^b ה' כְּשִׁפְיִם the laws concerning the punishment of witchcraft. Ib. יִצְיָדָה ה' mystic practices. Sabb. 32^a; Tosef. ib. II, 10; a. v. fr.—[ה' in Talmud Y., heading of *Mishnah*, in Talm. Bab. מְהַלֵּךְ].

הָלַכְתָּ, pl. הָלַכְתֶּם, v. הָלַכְתָּ.

הָלַכְתָּ, v. הָלַכְתָּ.

הָלַכְתָּ, m. (redupl. of לָכַח, comp. לָכַח) *swelling, bruise, sore*. Targ. Y. Ex. XXI, 25 (ed. Amst. הָלַכְתָּ; h. text הָלַכְתָּ, constr. הָלַכְתָּ, Targ. Ps. XXII, 18 (ed. הָלַכְתָּ); ib. XXXVIII, 6 (ed. הָלַכְתָּ, Ms. הָלַכְתָּ, h. text הָלַכְתָּ). Targ. Job IX, 17 (ed. הָלַכְתָּ; h. text הָלַכְתָּ).

הָלַכְתָּ ch. f. (v. הָלַכְתָּ a. הָלַכְתָּ) 1) *step*. Targ. Prov. XVI, 9.—*Pl.* הָלַכְתָּ, Ib. XXVI, 7 (ed. Wil. הָלַכְתָּ). Ib. XXIX, 5; a. e.—Targ. Ps. XXIII, 3 הָלַכְתָּ Ms. (ed. Lag. הָלַכְתָּ, ed. Wil. הָלַכְתָּ).—2) *custom, habit*. Targ. II Kings XI, 14. Targ. Y. Gen. XLIII, 33.—3) *law, rule*. Targ. Y. Ex. XII, 6; a. e.—Snh. 51^b ה' לְמִשְׁחָ ד' it is a *halakhah* for the Messianic days (without present application). Erub. 65^a ה' בְּעִיָּא ד' לְמִשְׁחָ ד' for what practical issue &c.—*Pl.* הָלַכְתָּ. Ber. 31^a, v. גִּיבִיר, a. fr.—Targ. Koh. XII, 11 הָלַכְתָּ.—Lev. R. s. 3, beg. הָלַכְתָּ (fr. הָלַכְתָּ) a scholar.

הָלַל pr. n. m. *Hillel*, 1) H. the Babylonian (הַבְּבִלִי) or Senior (הַזֶּקֶן). Pes. 66^a. Tosef. Snh. VII, 11. Yoma 35^b ה' מְהַלֵּךְ ד' the example of Hillel condemns the poor (who plead poverty as an excuse for not studying the Law); a. v. fr.—ה' בֵּית הַלֵּל *Beth-Hillel, the School of H., the Hillelites*. Bets. I, 1; a. v. fr.—2) H., son of Rabban Gamliel. Pes. 51^a; Tosef. M. Kat. II, 16; a. fr.—3) R. H., son of אֶלֶס or אֶלֶס, an Amora. Y. Kil. IX, 32^a top. Gitt. 59^a; a. fr.—[Y. Bets. V, 63^a bot. לֵיל, prob. a corrupt. or abbrev. of H.]—4) name of several Amoraim. Y. Ber. II, 5^a bot.; a. fr. V. Frank. M'bo p. 76^a.—5) one Rabbi H. Snh. 98^b, sq.

הָלַל (b. h.) *to be bright, shine*.—*Pi.* הָלַל *to praise*. Pes. X, 5 הָלַל. Midr. Till. to Ps. CXIII לְה' צְרִיכִים אַתָּם לְה' לְה' you must give praise to Him. Ib. מִנְיַן הָלַל the numerical value of *hal'lu* (71).

Hithpa. הָלַל *to praise one's self, boast*. Yalk. Jer. 284.

הָלַל m. (preced.) *Hallel* (Praise), recitations for Holy Days, consisting of Ps. CXIII to CXVIII, called ה' הַמְצִירִי ד' הַגְדוֹל (with ref. to Ps. CXIV), contrad. to הַמְצִירִי ד' הַגְדוֹל.

the Large H. (v. differ. opinions Pes. 118^a). Pes. X, 7, v. גָּמֵר. Taan. 28^b; a. fr.

הַלֵּלָא, הַלֵּלָא, הַלֵּלָא ch. same. Ber. 56^a הַלֵּלָא (Ms. M. דְּמִצְרַיִם (הלל) Egyptian Hallel, v. preced.—Cant. R. to II, 14; Pes. 85^b bot.; Y. ib. VII, 35^b bot., v. יִרְחָא I.—Taan. 28^b הַלֵּל דְּר'ח (Ms. M. הַלֵּל דְּר'ח) the recitation of Hallel on the New Moon Day. Meg. 14^a הַלֵּל דְּר'ח the reading of the *M'gillah* takes the place of Hallel; a. e.

הַלֵּל (b. h.; emp. חֵלֶם a. Arab. *lilm friend*; v. Fl. to Levy Talm. Dict. I, p. 558^a) 1) *to join, weld*. Gen. R. s. 44 (ref. to הַלֵּל פֶּעַם Is. XLI, 7) וְהָיָה אֶת כָּל רֹכְבֵי הָאָרֶץ וְהָיָה אֶת כָּל רֹכְבֵי הָאָרֶץ וְהָיָה אֶת כָּל רֹכְבֵי הָאָרֶץ and welded all mankind to follow one road to the Lord; Yalk. ib. 76; Yalk. Is. 313.—2) *to be attached, fit closely*. Ab. Zar. 44^a שְׂמַחְנָשָׁא לִיהָ (Ms. M. (ed. הַלֵּל מִרְנָשָׁא שְׂבִירָקָא לְהִלְמִי וְלֹא הִלְמִיּוּ corr. acc.) 'he exalted himself' (I Kings I, 5) means that he attempted to fasten (the crown to his head), but it would not fit him; Yalk. Kings 166; Snh. 21^b.—[Tosef. Bekh. IV, 13 מוֹדֵלִימִיּוֹת read: מוֹדֵלִימִיּוֹת v. בָּלֶם.]

Hif. הַלֵּל to attach closely, paste on. Y. Ter. X, 47^a bot. הַלֵּלִימִיּוֹת they made the pastry adhere to the mouth of the vessel.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת or הַלֵּלִימִיּוֹת (v. חֵלֶם) *there*, opp. פָּאָן. Y. Keth. IV, 28^d bot.; Y. Gitt. V, 46^d bot. הַלֵּלִימִיּוֹת בני בנים של כאן בני בנים של דו' the 'grandchildren' here (with reference to maintenance) are legally the same as the 'grandchildren' there (with reference to the duty of propagation, i. e. 'grandchildren are like children'). Lev. R. s. 10 של ... שָׁלֵלִימִיּוֹת (ed. Wilno שָׁלֵלִימִיּוֹת v. infra) the 'taking' here (Lev. VIII, 2) shall atone for the 'taking' there (Ex. XXXII, 4).—Mostly לֵּלִימִיּוֹת *there*. B. Kam. 84^a מִמּוֹן אֶת כָּאן מִמּוֹן אֶת כָּאן מִמּוֹן אֶת כָּאן as below (Ex. XXI, 36) *tahath* means pecuniary compensation, so here (ib. 24) &c. Sot. 38^a וְנִאֲמַר .. וְנִאֲמַר כאן here (Num. VI, 27) the expression *sum shem* is used, and there (Deut. XII, 5) &c.; a. fr.—Gen. R. s. 50 (expl. גַּשׁ הַלֵּא, Gen. XIX, 9) קֵרֵב לָדוּ get nearer there (go away).

הַלֵּלִימִיּוֹת f. (לֵּלִי I) *leaving over night, undue delay over night*. Meil. 4^b הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת the illegal delay of the sprinkling of the blood, an offence which he commits with his hands (omission of an act), opp. to מוֹדֵלִימִיּוֹת undue thought.—הַלֵּלִימִיּוֹת the reserving of the verdict for the next morning. Snh. 17^a; 34^a; 35^a.

הַלֵּלִימִיּוֹת f. (לֵּלִי II) *murmuring, rebellion*. Ex. R. s. 25 וְכִי הָיָה שָׁם הַלֵּלִימִיּוֹת what cause was there for rebellion?

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת f. (לֵּלִי) *stuffing*. Sabb. 155^b הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת by *halatah* is meant a stuffing to a point of the throat from which the animal can bring it back again to the mouth, opp. הַלֵּלִימִיּוֹת pushing far down the gullet.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת, Sabb. 156^a הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת f. (לֵּלִי) *doing late, procrastination*. Num. R. s. 1, beg. (interpret. מאַפְלִיָּה, Jer. II, 31) הַלֵּלִימִיּוֹת it means procrastination; ib. s. 23; Tanh. Masé 9; a. e.

הַלֵּלִימִיּוֹת m. pl. of חֵלֶם.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת m., only in בר ד' *Bar-Hemag*, a subspecies of *abratha* (hyssop). Sabb. 109^b (defining h. אֲזוּבָה), v. אֲזוּבָה.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת pr. n. pl. *Hamdan* (*Hamadân*, v. Schr. KAT² p. 378), *Ekbatana*, capital of Media, v. אֲחֻמְרָא. Kidd. 72^a (ed. חֲמִדָּן).—[Targ. I Chr. I, 5 Var. in ed. Rahmer חֲמִדָּן (ed. חֲמִדָּן, not חֲמִדָּן); Targ. Y. Gen. X, 2 חֲמִדָּן (not חֲמִדָּן).]

הַלֵּלִימִיּוֹת, v. חֵלֶם.

הַלֵּלִימִיּוֹת m. (b. b.; preced.) *noise, tumult; multitude*. Yoma 20^b קוֹל הַלֵּלִימִיּוֹת של רומי Ms. M. (ed. חֲמִדָּן); Lam. R. to V, 18; Macc. 24^a קוֹל הַלֵּלִימִיּוֹת של רומי Ms. Ms. (ed. בַּבֵּל); Yalk. Is. 278 הַלֵּלִימִיּוֹת של כּוֹכַב גְּדוֹל (read: הַלֵּלִימִיּוֹת), the din of the city of Rome, v. פּוֹטוֹלִיָּן. Macc. 10^a (ref. to Koh. V, 9) לְלַמֵּד בְּדוֹת to teach before large crowds; (Yalk. Koh. 971 לְלַמֵּד בְּדוֹת to study among a crowd of students).—*Pl.* הַלֵּלִימִיּוֹת. Ex. R. s. 11 וְכִי הָיָה שָׁם הַלֵּלִימִיּוֹת you arranged troops against my children &c.—Cant. R. to VIII, 11 (play on חֲמִדָּן, ib. הַלֵּלִימִיּוֹת) hordes came against them. Ib. הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת troops of angels rushed for them (to prevent them from receiving the Law, v. חֲמִדָּן). Ib. הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת, read: הַלֵּלִימִיּוֹת הַלֵּלִימִיּוֹת, v. חֲמִדָּן.

הַלֵּלִימִיּוֹת ch. same, *multitude*. Targ. Is. XIII, 4. Targ. II Kings XXV, 11; a. e.

הַלֵּלִימִיּוֹת or הַלֵּלִימִיּוֹת f., pl. (preced. wds.) *troops, crowds*. Cant. R. to VIII, 11 (v. חֲמִדָּן, end) שְׁחָמוּ הַלֵּלִימִיּוֹת.

ה' רמלכוּוֹתָא the hosts of kingdoms were greedy
for them (to have a foothold in their country). Lam. R.
ה' ל I, formerly I used to go up to the Temple ה'
ה' ל in (singing) troops of pilgrimage. Lev. R. s. 33
ה' ל דייַרם נעשׂים הימנות ה' לז' (corr. ה'מ') ye used to form
troops (noisy processions) for idolatry; v. דיאַניקסן.

תמונייה, Cant. R. to V, 14, read: תמונייה (v. תמי);
v. Pesik. B'shall. p. 90^b.

הַמְּסִלָּה f. (a popular corrupt. of ἡπατόριον, v. Sm. Ant. s. v. Eupatorium) *liver-wort*, in gen. *herbs used for cooling the blood* (cmp. הוֹמֶצֶן). Y. Ned. VII, beg. 40^b וְכַּיֵּן אֲפֻמְלִיא (read: אֲפֻסְלִיא וְאֵינֶט) the various kinds of *hepatoria*, e. g. Napu, Melissophylon and Colocasia.—Tosef. Maasr. III, 7 וְכַיֵּן בָּהּ וְכַיֵּן (Var. הַמְּסִלָּה) for *hepatoria* the scholars allowed no exemption &c. Tosef. Ab. Zar. IV (V), 11 וְכַיֵּן אֲפֻסְלִיא (Var. הַמְּסִלָּה) *hep.* &c. prepared by gentiles; Y. ib. II, 41^d, Y. Sabb. I, 3^c bot. הַמְּסִלָּה (read: הַחֲדָיִם); Ab. Zar. 38^b הַמְּסִלָּה Mss. M. (ed. הַמְּסִלָּה). Ib. הֵיאָה דְּוֵיבִי ed. (Mss. M. דְּוֵי) *hementalis* is (legally) the same as &c., פְּסִילִיא. Cmp. הוֹמְסִרָא.

תָּמָה (b. h.; emp. תָּמָם) *to be noisy, excited*, with אַחֲרַי *to rush after, be greedy, envious* &c.—Cant. R. to VIII, 11 תָּמָה v. תָּמוֹנָה a. תָּמוֹנָה. Part. הוֹמָה, v. infra; fem. הוֹמָה. Y. M. Kat. III, beg. 81^c (in a riddle) הָ בִּירְחֵי הוֹמָה she (the soul?) is restless in the corners of her house. Midr. Till. to Ps. LXXVII הוֹמָה are in commotion.

Pi. **הָמָה** same, *to covet* (with **אָהַר**). Lev. R. s. 22 (ref. to **אֹהֵב בְּחַמְיוֹן**, Koh. V, 9) **וְהָמָה אֹהֵר הַמְּמוֹן** whosoever is greedy and covetous for money; *ib.* **רִיבָה** **וְיִבְדַּח אֹהֵר הָרִיבָה** ambitious to accumulate learning; a. e.—*Part. pass.* f. **מְרִיבָה** *anxious*. Nidd. 5^a, v. **בְּרִיָּה**.—Denom. **מִמְּוֹן**.

רָמַם, **רָמַח** ch. same, *to be excited, to roar, rumble*.
Targ. Jer. IV, 19. Ib. V, 22; a. e.—[Targ. Prov. XXVIII, 27
מִרְמָחֵי Ar., v. רָמַח.]

הַמְיִיחַ, הַמְיִיחַ f. (b. h.; preced.)=הַמְיִיחַ, *din* of a large city. Sifrē Deut. 43 [read:] קוֹל ה' שֶׁל רוֹמֵי מִפּוֹטִיּוֹלִין וְהַמְיִיחַ, v. הַמְיִיחַ a. פּוֹטִיּוֹלִין.

הַמִּיּוֹנָס (corr. הַמִּיּוֹנָס) m. (ῥῆμιονας) *mule* whose sire is an ass. Gen. R. s. 82, end; Y. Ber. VIII, 12^b top (expl. רָמָם, Gen. XXXVI, 24); v. הַמִּיּוֹנָס.

המיתה v. המיתה

הַמִּינִין m. (Pers. *hemyân*, Fl. in Levy Targ. Dict. s. v. **הַמִּינִין**) *belt, girdle*. Erub. X, 15 (104^b).—**הַמִּינִינִין**. Succ. V, 3 (51^a) **הַמִּינִינִין הֵיוּ מִפְּקִיעֵין** ed. Y. a. Ms. M. (v. Rabb. D. S. a. l. note) out of their (old) belts they made wicks.

חֵימָא, תְּמִינָא, תְּמִינָא ch. same. Targ. O. Ex. XXXIX, 29 (ed. Berl.; oth. ed. (תֵּמָּה); a. fr.—Erub. 94^a וְכִּי תִּתֵּן מִשְׁכָּנְךָ וְכִּי תִּתֵּן מִשְׁכָּנְךָ Ms. M. (ed. (חֵימָא, corr. acc.) take his belt and tie &c. Meg. 27^b מִשְׁכָּנְךָ לְחֵימָא I pawned

my belt. Zeb. 19^a וְזָרַק לִי הַמִּינְיָא (Ms. M. הִינְיָא).—*my belt had slipped upward and he himself pulled it down.*—Sabb. 59^b הִינְיָא. —*Pl. המינין, המין, המינין.*—Targ. O. Ex. XXVIII, 4 (ed. Berl; oth. ed. הָ).—Sabb. l. c., קָמַר.

אֲמִינָן, Y. Sabb. VII, 10^c top, v. תִּמְיָנָן.

*תַּמְיּוּפּוֹס or תַּמְיּוּפּוֹס m. (ἡμίπικρος, S.) *half-horse, a mule whose sire is a horse*. Gen. R. s. 82, end (expl. המם, Gen. XXXVI, 24) המיסו (corr. acc., in oppos. to המיונס); Y. Ber. VIII, 12^b ^{top}ורבנן אמרין הייממים (corr. acc.).

דמיון m. (המם) *confused in mind, delirious*. Y. Gitt.
VII, beg. 48^c, expl. קורדייקוס.

יְהִימ' v. זְמִיר.

הַמִּינָא v. הַמִּינָא

הֶמִינָה m. (ἡμίνα, hemina) *hemina*, a liquid measure, half a sextarius (nearly half a pint English).—*Pl.* הֶמִינִין. Targ. II Esth. I, 8 (ed. Lag. הֶמִינִין, corr. acc.).

הַמִּיָּפוּס v. הַמִּיָּסוּר

תִּימוֹצְחָא, v. תְּמִיצְחָא.

תמירוס, תמירוס, v. next. w.

הַמִּירָם (prob.) pr. n. m. *Hāmīram*, a person from whom certain secular books are named: ספרי ד' (emp. מִירָם, (בן חַנְנֵלָה, בֶּן לֵצִיָּה, בֶּן סִרְיָה. Yad. IV, 6 (comment. מִירָם. (מִירָם); Y. Snh. X, 28^a top ספרי ד' (contrad. to ספריים (הוֹרִיזוֹנִים). Hull. 60^b worth to be burnt מִירָם Ar. ed. Koh. s. v. מִירָם (Var. הַמִּירָם, missing in ed.). [Conjectures: *Homeros* (Homer); *Ἡμερησία (βιβλία) diaries*; symbolical name='the Lord remove them'. V. Koh. Ar. Compl. s. v. מִירָם.]

תמירס, v. preced.

הַמֶּלֶטָה, v. הַמֶּלֶטָה.

הַיִּמְלָא v. תַּמְלָא.

הִמְצוֹן (b. h.; cmp. **הִמְיָר** 1) *to confound*. Tanḥ. Vayera 22 וְהִמְצוֹן וְהִלֵּךְ He confounded him (took him by surprise), and thus he (Abraham) went to sacrifice his son; Gen. R. s. 55.—Mekh. B'shall. s. 5 (ref. to Ex. XIV, 24) **הִמְצוֹן עִרְבָן** He confounded them, He brought confusion into their ranks; ib. s. 2; a. e.—2) *to stir up, sweep* (v. next w.). Lam. R. introd. (R. Abbahu 2) (expl. **הַכְבִּיר**, Is. VIII, 23, and ref. to Targ. Is. XIV, 23) **הִמְצוֹן כַּמְכַבֵּיר** He swept them as with a broom (Num. R. s. 23, end, a. e. **הַכְבִּיר**, v. **פָּבֵר**); Yalk. Is. 282 **הוּא בַמְכַבֵּיר** [הִמְצוֹן], denom. of מִצוֹן q. v.]

תָּמַם I ch. same; *Pa.* תָּמַם, or *Af.* אֶתְמַם to sweep.
Targ. Is. XIV, 23 (h. text טָמַם).

חָמַם II, *Ithpa.* אִתְחָמַם (denom. of מָוֵם) *to mutilate one's self* (h. חֲתָנוּיָהּ). Targ. O. Deut. XIV, 1 (ed. Berl. 45*¹

תחור, v. Berl. Massor. p. 90). Targ. I Kings XVIII, 28 Kimhi (some ed. תחור); a. e.—Part. מְתַחַרֵּם *mutilated*. Targ. Jer. XLI, 5; XLVIII, 37 (some ed. מחרור).

תַּמְמָא f., constr. תַּמְמָתָא (המם I) *sweepings, refuse*. Targ. Amos VIII, 6 תַּמְמָתָא ed. Lag. (ed. Wil. מַמְדָּא, h. text מפל).

תַּמְמָתָא f. (המם) *confusion, perplexity*. Mekh. B'shall. s. 5 תַּמְמָתָא מַגְפָּה ה' אלא מַגְפָּה the word *hamam* (Ex. XIV, 24) means pestilence.

תַּמְנָן pr. n. m. (b. h.) *Haman*. Snh. 61^a תַּמְנָן כֹּהֵן worshipped as H. wanted to be. Hull. 139^b מִן הַתַּמְנָן where is Haman alluded to in the Pentateuch?—Meg. 10^b תַּמְנָן חֲרָשׁ; a. fr.

תַּמְנָנָא, v. תַּמְנָנָא.

תַּמְנוּכָא, v. תַּמְנוּכָא.

תַּמְנוּנָא pr. n. m. *Hamnuna*, name of several Amoraim. Y. Taan. IV, 68^a רַב ה' דְּבַבְלָא R. H. of Babylonia.—Y. Hor. III, 47^c top. Shebu. 34^b; a. fr.—Y. B. Bath. VI, end, 15^c סַפְרָא R. H., the scribe.

תַּמְנוּכָא m. (מני, with format. ת, cmp. תַּמְנוּכָא) [*emblem of appointment to office, necklace*. Dan. V, 7, a. e. (Kethib: תַּמְנוּכָא, תַּמְנוּכָא).—Targ. Prov. I, 9 (some ed. תַּמְנוּכָא).—Pl. תַּמְנוּכָא. Targ. Esth. II, 9.—V. תַּמְנוּכָא. [Greek transformation *μαναχης*, fr. which תַּמְנוּכָא.]

*תַּמְנוּכָא m. *a sort of spoon or fork*, with one end pointed and the other broad (similar to the *cochlear*, v. תַּמְנוּכָא). B. Mets. 25^b סַכְרִי וְדָא (Ms. R. תַּמְנוּכָא) knives and fork (which may have been cast on the dunghill inadvertently). Succ. 32^a דַּעְבֵּד כַּדְמִנָא (Ms. M. תַּמְנוּכָא) when the palm-branch is formed like a *himnek* (Rashi: like the top of the stylus).

תַּמְנוּכָא, *Ilhp.* תַּמְנוּכָא, v. תַּמְנוּכָא.

תַּמְנוּכָא, v. תַּמְנוּכָא.

תַּמְנוּכָא, *f.* (תַּמְנוּכָא) *melting, softening* of the brain or spinal column. Hull. 45^b תַּמְנוּכָא וְדָא תַּמְנוּכָא which (of the defects) is *hamrakhah*, and which *hāmasasah*? Answ. תַּמְנוּכָא כֹּל שְׁאִינוּ יָכוֹל לַעֲמוֹד וְכ' when the column does not remain upright (when held in the hand). Ib. 53^b תַּמְנוּכָא *decayed flesh*.

תַּמְנוּכָא or תַּמְנוּכָא m. (תַּמְנוּכָא) [*the dissolving (digesting) receptacle, the first stomach of ruminants*, cmp. תַּמְנוּכָא. Hull. III, 1 תַּמְנוּכָא (=תַּמְנוּכָא, or תַּמְנוּכָא). Lev. R. s. 4; Midr. Till. to Ps. CIII, beg. תַּמְנוּכָא לַחֲחֹן the first stomach has the function of grinding (the food). Lev. R. s. 18; Koh. R. to XII, 3 'the grinders' (ib.) וְדָא that is the stomach. [From later usage, e. g. Tur Yoré Deah 49, and from its Chald. equivalent it would seem that our w. is תַּמְנוּכָא, and the definite article fused with the ה of the noun.]

תַּמְנוּכָא, *ch.* same. Lev. R. s. 3; Koh. R. to VII, 19 תַּמְנוּכָא; Yalk. Koh. 976 תַּמְנוּכָא.

תַּמְנוּכָא, *v.* תַּמְנוּכָא.

*תַּמְנוּכָא m. constr. (מיר) *substitute*. Hull. 112^a Ar., ed. תַּמְנוּכָא, v. תַּמְנוּכָא I.

תַּמְנוּכָא I f. (מיר I) *stuffing food down the throat of an animal*. Sabb. 155^b, v. תַּמְנוּכָא.

תַּמְנוּכָא II, תַּמְנוּכָא f. (מיר II) *rebelliousness, rebellion; contempt of court*, v. תַּמְנוּכָא II. Snh. 16^a מִתַּמְנוּכָא מִתַּמְנוּכָא from the Scriptural text treating of his (the elder's) rebellion.. Ib. 14^b תַּמְנוּכָא מִתַּמְנוּכָא his rebellion is legally punishable; a. fr.—Pl. תַּמְנוּכָא. Midr. Till. to Ps. CVI, 7; Yalk. ib. 864 תַּמְנוּכָא שְׁנַי ה' תַּמְנוּכָא they rebelled twice.

תַּמְנוּכָא f. (מיר) *change, תַּמְנוּכָא, change of religion, apostasy*. Pes. 96^a (Ms. M. תַּמְנוּכָא); Yeb. 71^a top.

תַּמְנוּכָא, v. תַּמְנוּכָא II.

תַּמְנוּכָא f. (מיר) *softening* of the brain or the spinal column into a liquid state, contrad. to תַּמְנוּכָא, into a cohesive, pulpy substance. Hull. 45^b.

תַּמְנוּכָא f. (מיר) *conducting water through a channel*. Tem. 12^b.

תַּמְנוּכָא (תַּמְנוּכָא) pr. n. pl. *Hamtha*. Targ. O. a. Y. I Gen. XIV, 5 (h. text תַּמְנוּכָא).

תַּמְנוּכָא, Koh. R. to III, 14, read: תַּמְנוּכָא.

תַּמְנוּכָא, pl. of תַּמְנוּכָא.

תַּמְנוּכָא, *h. a. ch.* (b. h. תַּמְנוּכָא) 1) *here is, behold*. תַּמְנוּכָא, *Behold, they are*. Ned. V, 6 (48^a) תַּמְנוּכָא תַּמְנוּכָא (Mish. תַּמְנוּכָא; Y. ed. תַּמְנוּכָא) and behold they are before thee (thine), but only in order that my father &c.—2) (introducing a question or exclamation) *how? indeed!* Y. Shek. I, 45^d bot. תַּמְנוּכָא וְלֹא וְכ' can we, indeed, read this and not feel ashamed? (Bab. ed. תַּמְנוּכָא, marginal correct. Ms. M. תַּמְנוּכָא).—3) *if*. Dan. II, 5, sq.; a. fr.—תַּמְנוּכָא תַּמְנוּכָא—*or*. Ezra VII, 26.—B. Bath. VII, 2 תַּמְנוּכָא תַּמְנוּכָא whether it be less (than a Beth Kor) or more. Ib. 3; a. e.—4) *yes* (cmp. תַּמְנוּכָא I). B. Mets. 49^a, v. תַּמְנוּכָא II Mekh. Yithro s. 4 answer תַּמְנוּכָא תַּמְנוּכָא *no* to a prohibition and *yes* to a positive command. Ib. s. 5 תַּמְנוּכָא yes, indeed; a. fr.—Ned. 11^a, a. fr. תַּמְנוּכָא מַכְלִל לֹא from the negative we derive the affirmative by implication; Y. ib. I, end, 37^a, a. e. תַּמְנוּכָא וְכ' מַמְשַׁע לֹא מִשָּׁה Men. X, 3 (65^a).

תַּמְנוּכָא (תַּמְנוּכָא) 1) *he who*. Targ. Prov. XIX, 1, a. fr. in Ms., ed. Lag. תַּמְנוּכָא v.—Pesik. Aharé, p. 169^b, v. תַּמְנוּכָא; a. e.—2) *this one, that one*. Y. Meg. I, 72^a תַּמְנוּכָא . . . תַּמְנוּכָא (Y. Succ. III, 54^a top תַּמְנוּכָא), v. תַּמְנוּכָא. Y. Kil. IX, 32^c top [read:] תַּמְנוּכָא תַּמְנוּכָא שְׁאֵל לַחֲחֹן וְכ' (corr. acc.) from all that this one asked that one &c.; a. fr.—3) *what?* Y. B. Mets. II, 8^c תַּמְנוּכָא, v. תַּמְנוּכָא.—4) *where* (relat.), *where?* Esth. R. to I, 12 [read:] תַּמְנוּכָא תַּמְנוּכָא where the robber waylays, there he is executed. Y. Snh. I, 19^a top; Y. Ned. VI, 40^a bot. תַּמְנוּכָא תַּמְנוּכָא where he came to, he came to (and his

order was obeyed). Y. Kil. IX, 32^c bot. [read:] לָהֶן to the place whither I was sent to take them; Y. Keth. XII, 35^b (read דַּשְׁחִלְחִירָה (read דַּשְׁחִלְחִירָה). Gen. R. s. 78, v. מָרָא. Y. Ber. II, 5^c bot. whither shall he go? Ib. II, 5^a top וְהָא הֵן הוּא where is he from?; a. fr.—*Pl.* הָנָהּ, הָנָהּ, הָנָהּ *those, these*. Targ. Esth. I, 10; a. e.—Tam. 32^b. B. Mets. 117^a, v. הָהֵיא.—Gitt. 6^a . . . הֵנָּךְ the Rabbis of Ctesiphon (the inhabitants of Ctesiphon) know the signatures of these (of Ardshir), but the latter do not know &c. Bets. 10^b; a. v. fr.—**Fem. pl.* הָנָן. Y. Bets. V, 63^b top מִפְּרִשֵּׁין לָהּ the Rabbis of Caesarea report these (controversies) more explicitly (stating the opinion of each by name; Y. Pes. VIII, 36^a top מִפְּרִשֵּׁין לָהֶן).—(מִפְּרִשֵּׁין לָהֶן) הֵנִי מִלִּי (abbrev. הֵנִי) these words (have been said), i. e. *this is the case only* &c. Ber. 21^a bot. (הוּא אֲמִינָא) הֵנִי מִיָּדִי וַיְחִידִי I might have thought this refers only to &c.—Ib. 15^a שׁ לֵךְ"מ וְהֵנִי but this applies only to &c.; a. v. fr.—מִנָּא הֵנִי מִלִּי—II.—Emphatic. הָנָא. Gen. R. s. 87 הֵנָּה טָבָא וְכ' is this (slave) good? Is the omen favorable?; Yalk. ib. 145 הָא טָב וְכ' (corr. acc.).

הָנִי, v. הָנָא.

הֶנְאָה I *enjoyment*, v. הֶנְיָה.

הֶנְאָה II (נוֹא, Hif. הֶנְיָא) *intervention, objection*. Sifr Num. 153 (ref. to הֶנְיָא, Num. XXX, 6) ה' זוּ מָה הִיא what this 'objection' means; v. הֶפְרָה.

הֶנְגָּ m. (cmp. הֶמְגָּ) *Bar-Henag*, surname of a species of *abrathah* (אַבְרָתָה). Sabb. 109^b (defin. h. (אֲזוּב יוֹן).—[*PL.* הֶנְגִּין, הֶנְגִּין, v. הֶנְגִּין].

הֶנְנָהּ, v. הֶנְנָהּ.

הֶנְנִי, v. אֶנְנִי.

הֶנְנִי, v. הֶנְנִי.

הֶנְנִי, v. הֶנְנִי. (v. הֶנְנִי, *Pi.*) *to mark by means of incisions* (cmp. הֶנְנִי). B. Bath. 89^b בְּאִתְרָא רְמִינְהוֹן Ms. (ed. (רְמִינְהוֹן) in a place where the authorities mark vessels used for measuring. Ib. כְּמָה רְלָא מִהֲנִי לָא שְׂקִיל (כל) (Ms. H. מִהֲנִי רְלָא וְזוּרִי הִינְדוּא ed. only כְּמָה רְלָא וְזוּרִי הִינְדוּא) what is beyond the mark of the vessel the purchaser will not accept (merely on the faith of the seller as to the quantity).

Ithpe. אִיחְנִי *to be incised*. Hull. 43^a זִימְנִין רְמִינְהוֹן at times (when the animal stretches its neck) the perforations in the two skins of the oesophagus may just exactly cover each other.

הֶנְנִי m. (preced.) *mark; calculation of proportions*. B. Bath. 89^b, v. preced. Gitt. 60^b וְאִשְׁקִי בָהּ and use the water in proportion (as much as is due to thy share). [Later Hebr. הֶנְנִי *geometry*.]

הֶנְנִי, Midr. Till. to Ps. XVII; Yalk. Ps. 670, read: קִינְיָסִין; v. קִינְיָסִין.

הֶנְנִי, v. הֶנְנִי.

הֶנְנִי, v. הֶנְנִי.

הֶנְנִי f. (preced.) *Indian*. Midr. Till. to Ps. VI חֶרֶב ה' an Indian sword.

הֶנְנִי m. (prob. הֶנְנִי pl., v. הֶנְנִי) *Indian*. נֶהֱמָא *Indian bread*, a dough roasted on the spit and poured over with oil, or eggs and oil. Ber. 37^b (Asheri הֶנְנִי).

הֶנְנִי, v. הֶנְנִי.

הֶנְנִי m. pl. (דִּקָּק, with prefixed ה a. נ inserted; corresp. to h. מִלִּילֹת) *melilot*, a kind of clover used as a relish.—Erub. 28^a מִדְּאִי Median Melilot. Y. ib. III, 20^d top; Y. Peah VIII, 21^a top.

הֶנְנִי, v. הֶנְנִי.

הֶנְנִי (b. h.; v. הֶנְנִי) *behold, here is*. Koh. R. to V, 6 הֶנְנִי ה' the 'here is' of a human being (Esth. VIII, 7), הֶנְנִי ה' the 'here is' of the Lord (Zech. XIV, 1).—הֶנְנִי here am I. Gen. R. s. 55 לְכוּנִי ה' I am ready for priesthood; a. fr.

הֶנְנִי, v. הֶנְנִי.

הֶנְנִי f. (נָהַג) *driving* an animal, a form of taking possession. B. Mets. 9^a, v. מְשִׁיבָה.

הֶנְנִי, v. הֶנְנִי.

הֶנְנִי f. (b. h.; נָהַג) *rest, ease, relief*. Gen. R. s. 87, beg. (ref. to Ps. CXXV, 3) וְכ' ה' אֵין לוֹ ה' finds no ease in the company of &c.—הֶנְנִי רִוַח *peace of mind, appeasement*. Y. Dem. VII, beg. 26^a (interch. with הֶנְנִי). Y. Peah I, 15^c bot.; Y. Kidd. I, 61^a bot. בְּעוֹשֶׂה ה' רִוַח וְכ' when he gives his father ease of mind (by obeying his wishes).

הֶנְנִי f. (Hif. נָהַג) *putting down, depositing, laying down* (v. הֶנְנִי). Sabb. 22^b, sq. עֲשֶׂה מְצוּהָ ה' the real religious ceremony consists in putting the lights in their appropriate place. Ib. 4^a, a. e. עֲקִירָה וְכ' the lifting up (of a burden on the Sabbath) and the putting down.—Kel. VIII, 8 מְקוֹם הֶנְנִי הַצֵּצִים the place (in the oven) where the wood is placed. Ib. XXII, 1 מְקוֹם הַנְּחִי וְכ' enough (left of the side board) to set down the cups; enough . . to set down portions of meat; Y. Ab. Zar. II, end, 42^a הֵיא מְקוֹם ה' הַכּוֹסוֹת וְכ' both terms mean the same. Taan. 2^b; 4^a מִשְׁעַר הֶנְנִי מִן הַזֶּמֶן from the time it (the Lulab) is stored away (the seventh day of Succoth).

הֶנְנִי, v. הֶנְנִי.

הֶנְנִי (denom. of הֶנְנִי, *Nif.* נִהְנֶה) v. נִהְנֶה (= נִהְנֶה, v. נִהְנֶה) 1) *to be pleased, to enjoy, to profit*. B. Kam. 20^a, a. fr. הֵא ה' the one is benefitted &c., opp. הֶסֶר. Ib. II, 2 מִשְׁלֵם מַה שֶּׁנִּהְנֶה he must pay for what the animal has enjoyed (eaten or drunk), contrad. to שְׁתוּיָקָה what she has damaged. Ber. 10^b וְכ' הֶנְנִי וְכ' (Rashi

לִיְהוָה) he who desires to make use (of people's hospitalities), may do so following the example of Elisba. R. Hash. 28^a, a. fr.—Ex. R. s. 6, end; Tanh. Vaëra 2 (prov.) מִצֻּוֹת לֹא לִיהֲנוּת נִתְּנוּ religious ceremonies are not considered an enjoyment (as regards the use of sacred property &c.); a. v. fr.—2) *to be enjoyed*. Ber. 35^a דָּבַר שֶׁ יֵשׁ לוֹ מִצֻּוֹת וְיֵשׁ לוֹ מִמֶּנּוּ (can be eaten &c.).

Pi. מִצֻּוֹת לֹא לִיהֲנוּת נִתְּנוּ *to benefit, to entertain, to cause to share*. Snh. 92^a אִינִי מִצֻּוֹת דִּלְיָהּ וְכִי allows no scholar to share his wealth. Ber. 63^b bot. וְיִמְחֶלְהוּ וְכִי and invites him to partake of his wealth. Yad. IV, 3 חָרִי אֶתְּהָא כְּמִתְּנָן וְכִי you appear to benefit them pecuniarily, but &c. Ab. Zar. 16^b sq. וְהִתְנַחֵךְ . . . שְׂמָא דְּבַר מִינּוּת (v. Rabb. D. S. a. l. note 20) perhaps a heretical idea was communicated to thee and it pleased thee; Yalk. Prov. 937; a. fr. [Snh. 102^b הִתְנַחֵךְ *Hif.*, marginal note מִצֻּוֹת דִּלְיָהּ; v. Yalk. Kings 207.]

חֲנִי, חֲנָא ch. (preced.) *to please, to profit*. Targ. Jer. XXXI, 25 חֲנִי ed. Lag. (oth. ed. חֲנָא). Targ. Is. XLIV, 10 לְחֲנָא (h. text חֲנִי); a. e.—*Part.* חֲנִי. Gen. R. s. 8 לֵךְ דָּרִי מִדָּרִי do what pleases thee.—*Pl.* חֲנִי. Gen. R. s. 3; s. 9 לִי יִתְּנוּן לֹא דִּלְיָהּ these (worlds) please me, those did not &c.; Midr. Till. to Ps. XXXIV; Koh. R. to III, 11, v. חֲנִי.

Af. אֶהְיִי 1) *to please, do good, benefit*. Targ. Hab. II, 18; a. fr.—Snh. 99^b bot. מָאִי אֶהְיִי לָן רַבָּנִי (not אֶהְיִי) what good have the Rabbis done us? Ab. Zar. 14^b אֶהְיִי I did you good inasmuch &c. Y. Ber. I, 4^b bot. וְיִמְחֶלְהוּ וְכִי (ed. Krot. וְיִמְחֶלְהוּ missing) what good will it do him?; Y. M. Kat. III, 83^c bot. לִיהוּ אֶהְיִי (corr. acc.); a. fr.—2) *to take effect, be legal*. Tem. 4^b אֶהְיִי if (what the law forbids) has been done, the act has its legal effect. Ber. 43^a מִצֻּוֹת לִיהוּ דְּחֻבָּהּ the lying down of a company for a meal has an influence (in that one says the benediction in behalf of all); a. fr.

Ithpe. אֶתְּחַנֶּה, *Ithpa.* אֶתְּחַנֶּה *to profit, enjoy, be gratified*. Targ. Y. Deut. I, 6 לִבְנֵי אֱלֹהִים it benefitted you (v. Sifré Deut. 5). Targ. O. Gen. XXXVII, 26.—Targ. II Sam. XVII, 16 דְּלִמָּא יִתְּחַנֶּה וְכִי (ed. Wil. יִתְּחַנֶּה) perhaps it will please the king (h. text יִתְּחַנֶּה). Targ. Ez. XVI, 31; a. e.—Ned. 50^a דְּאִיתְּחַנֶּה וְכִי that I should enjoy this world's goods. Hag. 15^a לִיתְּחַנֶּה וְכִי let him (myself) enjoy the world. Yeb. 103^a מִצֻּוֹת לִיהוּ מִעֲבִירָהּ she derived gratification from a sinful act. Y. Snh. X, 29^b top נִשְׁ לֹא וְכִי (מִצֻּוֹת לִיהוּ) and none were benefitted; a. fr.

חֲנִיָּה, v. חֲנִיָּה ch.

חֲנָא, חֲנִיָּה f. (denom. of חֲנָא, v. חֲנָא I; emp. מָאִי דִּלְיָהּ לֵךְ Taan. 8^a what does it profit thee (to bite)?—Sifré Deut. 5 (ref. to רַב, Deut. I, 6) דְּגִדּוּלָהּ וְכִי your dwelling &c. was of great benefit to you; a. v. fr.—Snh. 26^b, a. fr. דְּגִדּוּלָהּ to vow refusal of any benefit or favor from a person. Ned. IV, 1, sq.; a. fr.—Kidd. 41^a דְּגִדּוּלָהּ vow that you will have no favor at his hands. [Sifra B'har ch. III, Par. 3 חֲנִיָּה, v. חֲנִיָּה.]

חֲנָא, חֲנִיָּה ch. same. Targ. Jer. XVI, 19.

Targ. Koh. II, 2; 12.—Targ. Y. Lev. V, 16 חֲנִיָּה קֹדֶשׁ enjoyment of sacred property. Targ. Y. Gen. XXXVII, 26; a. fr.—Ex. R. s. 6, end; Tanh. Vaëra 2 (prov.) מִן שְׂנִיָּא of acacias there is no profit except you cut them down, i. e. a wicked man can be converted by suffering only.—Taan. 23^b חֲנִיָּה מִקְרָבָא Rashi (ed. חֲנִיָּה) what good she does is a direct one (by giving bread); חֲנִיָּה מִקְרָבָא חֲנִיָּה וְכִי (read: חֲנִיָּה) but I give money, and what good I do is indirect; Keth. 67^b חֲנִיָּה (read: חֲנִיָּה, or חֲנִיָּה, pl.).—Y. B. Bath. V, 16^b bot. בְּנֵי דְּרִי (emp. בְּנֵי) good, worthy children.—2) *loveliness, beauty* (emp. חֲנָא). Targ. Ps. XXXIII, 2 חֲנִיָּה דִּיתְּחִין loveliness of plants (h. text חֲנָא).

חֲנִיָּה, v. preced.

חֲנִיָּה, v. חֲנָא.

חֲנִיָּה, v. חֲנָא.

חֲנִיָּה, v. חֲנִיָּה ch.

חֲנָא, v. חֲנָא.

חֲנָא f. (נָחַ) *deduction, diminution*. Y. Ber. IX, 14^b bot.; Y. Sot. V, 20^c bot. [read:] מִן מָאִי דְּאִיתָּהּ a Pharisee 'from deduction' (who says), I take from what is mine (I stint myself) in order to do a good deed.

חֲנָא m. (homiletically=חֲנָא; v. חֲנָא) *gratuitous, purposeless act, vanity*. Erub. 19^a (גִּיהֲנֹם) ... גִּיהֲנֹם a valley which all enter for affairs of vanity (worldly lusts).

חֲנָא, v. חֲנָא.

חֲנָא m. (Inf. Hif. of חֲנָא) *waving ceremony* in the Temple.—ד' (Lev. XXIII, 10—12) *the second day of Passover*. R. Hash. IV, 3; Succ. III, 12; Y. Hall. I, 57^c top; a. e.—Tosef. Arakh. I, 11 בְּיוֹם דְּחֲנָא on the same weekday as the second day of Passover; Arakh. 9^b; v. חֲנָא.

חֲנָא f. (b. h.) same; *brandishing, swinging*. Pesik. R. s. 41 (ref. to יִפְּחֶהּ Ps. XLVIII, 3) דִּיהוּ בְּחֲנָא דְּחֲנָא who is beautiful when she waves the Omer; Yalk. Ps. 755; Yalk. Ex. 417 בְּחֲנָא.—Y. Maasr. II, 50^a top חֲנָא the swinging of the sickle.

חֲנָא m. (חֲנָא) *producing* before court, esp. *the legal endorsement of a note, stating that it has been produced in court and found valid*. B. Mets. 7^b; 16^b; a. e.

חֲנָא [the blossom,] name of a coin; pl. (through false analogy, v. חֲנָא). Tosef. B. Bath. V, 12^a; Kidd. 12^a, v. חֲנָא.

חֲנָא m. (Inf. Hif. of חֲנָא) *sparkling, sparkling* of the rising sun. Taan. III, 9. Ber. I, 2; a. fr.

הַנִּצָּח f. (ניץ, v. preced.) *sprouting forth*. Men. 69^a שתי . . . ה' שריין וכו' (Rashi) does the offering of the two loaves cause the permission to use plants which had sprouted forth at the time of the offering, or is a distinct formation of fruits required?, v. הַנִּצָּח. Ib. ה' דפירא the coming forth of the fruit, ה' of the foliage.

הַמְתוּכִין m. pl. (חוך, הכך, with prefix חמ; cmp. *pannelled ceiling*. Targ. I Kings VI, 9 (h. text גַּבִּים).

הַיֶּסֶב, הַסֵּב m. (סבב, Hif.) *placing the divans around the table*; in. gen. *banquet, meal in company* (v. מִסֵּב). Y. Maasr. IV, 51^b top בשורה ה' if one arranges a meal in company in the field. Y. B. Bath. IX, 16^d bot. וכו' יעשה לו' ה' and he made the wedding meal for him in the *triclinium*. Y. Taan. IV, 68^a bot. ה' סדר ה' the position of couches at a banquet. Ib. the patriarchs lie in the grave ה' ררך ה' in the same position to one another as at meals (distinction between seniors and juniors; v. Sm. Ant. s. v. *Triclinium*).

הַיָּסֵב, הַסֵּב I f. same; *lying down for a meal in company*. Ber. 43^a, v. הַיָּסֵב. Ib. הַיָּסֵב (Ms. M. הַסֵּב, v. preced. Ib. 52^b הַסֵּב גוים Ms. M. (ed. הַסֵּב) a banqueting of gentiles. Pes. 108^a הַסֵּב ימין lying on the right side at the Passover meal; a. fr.

הַסֵּב II f. (סבב; v. Num. XXXVI, 7) *the transfer of landed property from one tribe to another*. B. Bath. 111^b הַסֵּב ed. (Ms. H. a. Rashb. סֵּב) the transfer which would be caused by the husband's succeeding to his wife's property. Ib. 112^a הַסֵּב Ms. R. (ed. סֵּב) the eventual transfer through the son's succession.

הַסֵּב m. (סֵּב; v. Lev. XIII, 4, a. e.) *locking up the leper for trial*; cmp. הַסֵּב. Y. Meg. I, 71^b ה' after being locked up. Y. M. Kat. III, 82^c bot.; a. fr.

הַסֵּב f. same. Lev. R. s. 17 וכו' ה' locking up and all Israel was silenced before him (to listen to him); Tanh. Masé 5 הסב; ed. Bub. 4 וחסו.

הַסֵּב (b. h.) *to be silent*. Num. R. s. 23 וכו' and all Israel was silenced before him (to listen to him); Tanh. Masé 5 הסב; ed. Bub. 4 וחסו.

הַסֵּב, Y. Snh. VIII, beg. 26^a, read: אכל חסוים; v. חסוים.

הַסֵּב, v. חסוים.

הַסֵּב, v. חסוים.

הַסֵּב f. (hasta) *spear*. Pesik. R. suppl. (p. 197^a ed. Fr.) עושה להם בסאטה בחוך הארץ (read: שולח להם; corresp. to ירה חצים, Pesik. Vayhi, p. 66^b) he sends (or throws) a spear into their land (as a declaration of war, v. Sm. Ant. a. Luebker Reallex. s. v. Hasta).

הַסֵּב, v. חסוים.

הַסֵּב, v. חסוים.

הַסֵּב m. (נָסַע)=preced. w., (with or sub. הַסֵּב) *dis-carding, giving up*. Y. Pes. I, 28^b top דבר חורה ה' v. הַסֵּב. Y. Shek. VII, beg. 50^c רצח מעון וכו' sacrificial meat whose existence has been forgotten (is unfit and) requires decomposition before it is burnt. Y. Meg. IV, 75^c top מפני ה' ר' because his attention may be diverted (by looking at the priests); Y. Taan. IV, beg. 67^b מסייע (corr. acc.). Y. Pes. X, 37^d bot. ה' מפני ה' ה' because the thought of eating it has been abandoned.

הַסֵּב Ar., v. חסוים.

הַסֵּב m. (סֵּב) *funeral ceremonies, manifestations of mourning, funeral address, eulogy &c.* M. Kat. III, 8 ה' שלא להרגיל את ה' in order not to invite lamentation. Tosef. ib. II, 17 על לב ה' *hesped* means beating on the heart. Y. Ber. III, 6^b top [read:] ה' hesped means beating on the heart. (v. Tosef. ib. II, 11 ed. Zuck., Var.) the leader of the lamentation and all those engaged in it. Y. Succ. V, 55^b bot. הַסֵּב ה' the mourning for &c. Sabb. 153^a from the way a person is mourned for you can learn whether he deserves future happiness; a. fr.—ה' קשר ה' *to compose and arrange a funeral song*. Y. Yeb. XVI, 15^d top ה' קשר וכו' found that lamentations were prepared in his house. Y. Yoma I, 38^b; Y. Sot. I, end, 17^d. Lam. R. introd. (R. Joh. 1).

הַסֵּב ch. same. Targ. Lam. I, 18; a. e.—Ber. 6^b. Succ. 52^a; a. fr.

הַסֵּב f. (סֵּב or סֵּב) *seduction, enticement*. Yoma 22^b ה' ראייה וכו' the sin against Uriah and that of counting the people to which he was enticed (II Sam. XXIV, 1). Hull. 4^b ה' ברברים ה' *enticing* (the verb הִסִּיחַ) never applies to verbal persuasion (but only to sensual influences). Sifré Dent. 87 אלא טעות ה' *enticing* means leading astray; ה' אלא גירוי it means instigation.

הַסֵּב m. (Infin. Hif. of סֵּב) ה' פנים (from Deut. XXXI, 18) *hiding of face, divine anger, refusal to answer prayer*. Hag. 5^a וכו' כל שאינו בה' פ' he who is not subject to the hiding of face (who does not suffer under general persecution) is none of them (not of Israelitish descent). Ib.^b.

הַעֲבָרָה f. (עָבַר) 1) *carrying, bearing*. R. Hash. 27^b, a. e. (ref. to הַעֲבָרָה, Lev. XXV, 9) ה' (leave the horn) in the way in which it was borne by the living animal (in its natural shape).—2) (= הַעֲבָרָה קוֹל) *causing the sound to pass over a certain space, proclamation*. Ib. 34^a ה' ממשה ה' דיליק ה' Ms. M. (ed. דגמר עברה ע') we learn the meaning of הַעֲבָרָה (Lev. I. c.) from the meaning it has in reference to Moses (Ex. XXXVI, 6). Sabb. 96^b; Yalk. Ex. 413.—3) *leading across, passing*; in gen. *use of the stem*. Y. Snh. VII, 25^b bot. (interch. with עברה); Sifra K'doshim ch. VIII, Par. 4 וכו' ה' מ' as the 'passing' there (Deut. XVIII, 10) means through fire, so does the 'passing' here (Lev. XVIII, 21). Bekh. 32^a ה' ממשער ה' analogy between the first-born and the tithes founded on

the use of the stem עבר (Ex. XIII, 12, a. Lev. XXVII, 32); (Zeb. 9^a, a. e. עברה).—4) (from Num. VIII, 7, VI, 5, a. e.) הִעֲבֵרָה *passing the razor over the hair, shaving*. Naz. 58^b, sq. ה' removing the hair of the body. Y. ib. II, end, 52^b ה' ש' ליה' for the purpose of removing the hair, opp. גידול שיער.

העדות f. 1) (עֵד, *Hif.*) testimony, deposition. B. Mets. 3^a, ^b עֵדִים הֵקִיאתָ evidence through witnesses; a.e.—2) (יָעִיד) warning given to the owner of a mischievous animal (Ex. XXI, 29); law concerning damages payable after warning, v. מוֹנֵעַד. B.Kam. 18^b וְיֵשׁ דֵּוָה the law &c. applies to &c. (and full damages must be paid). Y. ib. II, beg. 2^d; a. fr.

הַצֶּדֶקָה f. (צֶדֶק) *surplus; addition, increase*. Keth. 43^a דָּר' concerning the surplus of the value of labor over the cost of sustenance. Ib. 66^a עֶזְרָה הַחֵק a surplus gained through an extraordinary exertion. B. Kam. 87^b. Gitt. 12^a; a. e.—Ib.^b לֶבֶן for additional support (not included in the sustenance furnished by the master).

תַּעֲלִיָּהּ, תַּעֲלִיָּהּ f. (חִפּוֹת) 1) (fr. Lev. XIX, 19) *throwing over one's shoulders, wrapping*, opp. to לְבִישָׁה putting on of a dress. Yeb. 4^b. Yoma 69^a.—2) *bringing up, offering on the altar, placing on the table*. Pesik. R. s. 16, end אִתּוֹ כִּדִּי ד' אִתּוֹ sufficient for one offering; Tanch. Ki Thissa 10. Hull. 104^a ד' וְאֵין נִגְזֵר ד' and shall we forbid the serving on the table for fear that &c.?—3) (v. Lev. XVI, 9) *taking the lot out of the ballot box*. Y. Yoma IV, 41^c top.

הָעֵלֶם c. (Inf. Nif. of **עָלַם**) *being unknown*, esp. (with ref. to Lev. IV to V) *unconsciousness, forgetfulness* as the cause of a transgression. Shebu. 26^a **ד' שׁוּבִינָה** forgetting that he had sworn; **ד' חָפֵץ** forgetting the subject of the oath. Sabb. 70^b **ד' שׁוּבֵן** *the unconsciousness of its being the Sabbath day*; **ד' מְלֹאכֶת** of the sinful nature of those labors. Ib. **בְּד' אַחַד** *if he did all the forbidden labors in one state of unconsciousness (without being reminded between)*; Y. ib. III, 9^b **אֶחָד** *בה'*. Ib. I, 2^b **בְּעֵלֶם** (interch. with **בְּעֵלֶם**); B. Bath. 55^b **בְּד' אֶחָד** (Ms. H. **בְּעֵלֶם**; Ker. IV, 2 (17^b) **אֶחָד** *בה'*; ib. III, 2 **אֶחָד** *בה'*); Sifra Yayikra, Hobab, 17^a, 1, ch. I; a. fr.—*Pl.* **הָעֵלְמוֹת**. Y. Sabb. I. c. **ד' בְּשֵׁי** in two discontinuous states of forgetfulness. Y. Shebu. I, 32^d **כַּמָּה יְרִיעוֹת וְד'** many moments of consciousness and intervening forgetfulness. Y. Snb. VII, 24^e top; a. e.—*Usu.* **הָעֵלְמוֹת** (fr. **הָעֵלְמָה**, v. next w.). **הָעֵלְמוֹת**, Sabb. 80^a **בְּשֵׁי**; Ker. 17^a; B. Bath. I. c. **ד' בְּשֵׁי**. Tosef. Ker. III, 2; 7 **ד' בְּשֵׁי**; a. fr.—[Midr. Till. to Ps. IX, 1 **הָעֵלְמוֹת**, v. **עָלַם**.]

הַעֲלָמָה f. same. Shebu. 4^a ה' לַמִּלְקוֹת מֵאֵי עֲבִידָתָהּ how can an act committed through forgetfulness be punished with lashes?—**לֵב** 14^b ה' הִיא is this to be considered a sin committed through ignorance (not preceded by knowledge)?—**פְּלִיגְמָה**, v. preced.

הַעֲמָדָה f. (עמד) *placing, being placed, appearance*.
B. Kam. 34^a, a. e. בשעת ה' בדין according to the con-
dition of the animal at the time of appearance in court.

Bekh. 32^b, a. e. **בְּכֵן ה' וְהִעֲרַכָּהּ** must be placed (before the priest) and appraised (Lev. XXVII, 11). Ib. **בְּכֵן ה' וְכִי** subject to the law requiring placing &c. Yoma 41^b **אֵדָה הִעֲמִידוּ וְכָרָה** does it refer to the placing of the sacrifice (to **הִעֲמִידוּ**, Mish. Ib.)?—Y. Maas. III, 54^c top **ה' וְהִעֲרַכָּהּ** (interchanging with עֲמָדָה).

הַעֲנֹךְ m. (Inf. Hif. of עָנָה, with ref. to Deut. XV, 14) *the outfitting of the emancipated slave*. Kidd. 17^b לֹה (‘and also to thy handmaid shalt thou do likewise’, Deut. XV, 17) refers to the outfit (not to the marking of the ear); Y. ib. I, 59^c bot.; Sifrē Deut. 122.

הַעֲרִיָּה v. הַעֲרָאָה

הָעֶרֶב m. (Inf. Hif. of שָׁמַשׁ *sunset*, required for the unclean person, after purification, to be entirely clean (Lev. XI, 27; a. fr.). Yoma 6^a וְהָאֵל הָעֶרֶב does he not require the sunset to pass before he may officiate?; a. fr.

הַעֲרָבָה f. (denom. of עָרַב) 1) *going home in the evening from labor* (= הִכְנָסָה, opp. to הֵשְׁקָפָה Y. B. Mets. VII, beg. 11^b [read:] משל בצה"ב וד' משל שחרא השכמה משל) 2) *night work.* Lev. R. s. 19; Midr. Sam. ch. V רבי חזיה זריכיך השחרה וד' חזניה מנין require early and late study, whence shall sustenance come?

הַתַּעֲרִיחַ, **הַתַּעֲרִיחָה** f. (עָרַח, v. Lev. XX, 18) *sexual contact, the first stage of sexual connection*. Tosef. Sot. I, 2; Y. ib. I, 16^a bot. ד' כְּדֵי time long enough for arriving at the intimacy of the first stage. Yeb. 55^b, a. e. ד' זו וכו' הַכְנָסָה, v. הִכְנָסָה; a. fr.

הַעֲרֵכָה f. (עָרַךְ) *appraisal*. Bekh. 32^b; a. e., v.
הַעֲמָדָה.

הַעֲרֻמָּה f. (עָרַם) *trickery, legal evasion, improper means to avoid a religious duty*. Y. Peah V, 19^b bot.; Y. Ned. IV, end, 38^d לֹא הָשִׁי לָהּ the Rabbis did not apprehend an evasion. Ib. V, end, 39^b a donation like that of Beth-Horon (v. Mish. ib. 7) שְׁהִיָּה בָהּ which was made for the sake of circumventing (a vow). Tosef. B. Mets. IV, 3 הַעֲרֻמָּה רִבִּיָּה an evasion of the law of usury; B. Mets. 62^b; Y. ib. V, 10^b top; a. fr.

הַיָּדָא, v. הַיָּדָא, הַיָּדָא:

תפוח, Tosef. Kel. B. Mets. II, 12, v.

א.מ.י.ק.י. v. הפז'יקאות. pl. הפז'קי, הפז'יקי

הַפְּטִירָה f. (פֶּטֶר, v. אֶפְטֶרָה 1) *farewell-address, toast on parting*. Gen. R. s. 69, end.—2) *Haftarah, prophetic lesson* read in Synagogue after the reading from the Pentateuch, v. אֶפְטִירָה. Meg. 30^b.—*Pl.* הַפְּטִירוֹת. Ib.; a. e.

הַפִּירָא Ar., v. הַפִּירָא.